M. L. BEARD
L. M. ERSKINE
L. P. ELKINS
J. JOHNSTON
HOBART PILLSBURY
THE MISSIONARY HERALD
See page 327
HILIP THOMSON
DR. HOMER GAGE
JUDGE CRANE
JUSTICE HINMAN
A. K. CHALMERS
ERBERT A. WELLS
Pacific School of Religion
Berkeley, Cal.
GOVERNOR SPAULDING
DIXON VAN ZAN
MER E. BEVIS
EPTEMBER
1 9 2 7
CLARENCE H. BLAKESLEE
R. A. PARKER
DR. WHITMARSH
HARLEY M. HODGE
F. W. W
E. JOHNSON
H. SAWYER

AS TO THE MEN ON OUR COVER

We have been fortunate in getting the photographs of some of the men who prepared the way for or presided over the Congregational dinners held under the auspices of the Laymen's Advisory Committee earlier in the year. These we have arranged in the form of a cover design, with the six presiding officers in the center. This list includes men prominent in political, judicial, professional, and business circles in several of our Eastern states. We are only sorry that we are not in a position to show the likeness of ALL the men who have been behind these informational and inspirational meetings described by Mr. Beard later on in this issue.

PRESIDING OFFICERS

His Excellency, Huntley M. Spaulding, Governor of New Hampshire, presided over the dinner at Manchester. He is affiliated with the Congregational Church of Rochester, N. H.

Judge Frederick Evan Crane of the Court of Appeals, State of New York, presided over the New York dinner. He is a member of the Central Church, Brooklyn.

Judge George E. Hinman is the Associate Justice of the Supreme Court of Errors of the State of Connecticut. He presided at the Willimantic meeting and is a member of the First Congregational Church of that State.

Dr. Homer Gage was the presiding officer at the Worcester dinner. Until he went into business, he was the leading surgeon in Worcester. He is now president of the Crompton & Knowles Loom Works. He is a member of the Board of Overseers of Harvard University; also of the Central Congregational Church of Worcester.

Mr. Clarence H. Blakeslee, who presided at New Haven, is one of the members of the firm of Blakeslee Brothers, Contractors. He is a member of the Yale Corporation and one of the directors of the New Haven Gas and Light Association. For several years he was chairman of the New Haven Community Chest Campaign. His church membership is in the Dwight Place Congregational Church.

Dr. Henry A. Whitmarsh, who presided at the MacSparran Hill luncheon, is a prominent physician in Providence and a member of the Central Congregational Church of that city.

MEMBERS OF DINNER COMMITTEES

(Alphabetically arranged)

Mr. Morris L. Beard, brother of William S. Beard, is of the Frederick L. Wertz Display Company, New York. He is a member of the Reformed Church of Flushing, N. Y.

Mr. Palmer E. Bevis is a member of the Church of the Redeemer, New Haven, Conn., and is the executive secretary of the Yale-in-China Society.

Rev. Allan Knight Chalmers, late of Dwight Place Church, New Haven, now of Buffalo. Executive head of the New Haven dinner.

Mr. Arthur B. Clark, President of the Everett B. Clark Seed Company of Milford, is a member of the Laymen's Advisory Committee. Formerly he was a member of the First Church of Milford, Conn., but now belongs to the Central Church in New Haven.

Mr. Louis P. Elkins, manager of the Eastman and Merrill Agency of Concord, N. H., also managed the Congregational dinner at Manchester. He is a member of the First Congregational Church of Concord.

Mr. Linwood M. Erskine is of the firm of Forbes & Erskine, Counselors-at-Law, and a member of Union Congregational Church of Worcester.

Mr. Harley M. Hodges is of the firm of Hodges Brothers of New Haven. He is a member of the West Haven Congregational Church.

Mr. James M. Hills, connected with the firm of Foulds Company, New York City, is a member of Plymouth Church, Brooklyn.

Mr. Kenneth N. Hillhouse is of the firm of Hillhouse & Taylor, Lumber and Coal Company, Willimantic, and belongs to the Congregational Church of that city.

Rev. Ansel E. Johnson, enterprising Assistant Secretary, Commission on Missions.

Mr. John Johnston, one of Pawtucket's leading citizens, is of the Potter & Johnston Machine Company, and is a director of the Rhode Island Hospital Trust Company of Providence. He is a prominent member of the First Congregational Church of Pawtucket.

Mr. Raymond A. Parker is a member of First Congregational Church, Willimantic, and has been serving as president of its Brotherhood. He is one of the leading officers of the Parker-Elliott Coal Company of Willimantic.

Mr. Hobart Pillsbury, the Secretary of State of New Hampshire, is a member of the Franklin Street Church of Manchester.

Judge William H. Sawyer is Chief Justice of the Superior Court of the State of New Hampshire. He is a member of the South Church of Concord.

Mr. Philip Thomson, Publicity Manager of Western Electric Company of New York, is a member of the Glen Ridge Congregational Church, New Jersey.

Mr. Dixon Van Zandt is of the firm of "Avery & Van Zandt, Undertakers," Willimantic. He is a leading member of the Brotherhood of the First Congregational Church of that city and is, of course, a member of that church.

Mr. Herbert J. Wells is a deacon in the Kingston (R. I.) Congregational Church. For many years he was the head of the Rhode Island Hospital Trust Company and is still chairman of the Board of that institution. He has long been known as one of the leading bankers of Providence and as one of the leading Congregational laymen of New England, if not of the entire country. Not the least of his duties is that of serving as chairman of the auditors of the American Board.

Mr. Frank W. Wilson of Athol, Mass., is a cashier of the Athol National Bank. He is a member of the Congregational Church of that city.

SEE PAGE 327

THE MISSIONARY HERALD

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ANOTHER AND BETTER CLUBBING OFFER

In accordance with action taken by the National Council at Omaha a new and better combination price for the *CONGREGATIONALIST, AMERICAN MISSIONARY* and *MISSIONARY HERALD* is now offered.

In the old offer—the one now closing—a single subscription for the three periodicals sold for $4.25, in clubs of ten the price was $4.00; and in clubs of 25 or more, $3.80. The new combination price does away with the cumbrous twenty-five-or-more club and inserts a five-member club instead. This makes it more workable and attractive. The price, too, for each class has been lowered.

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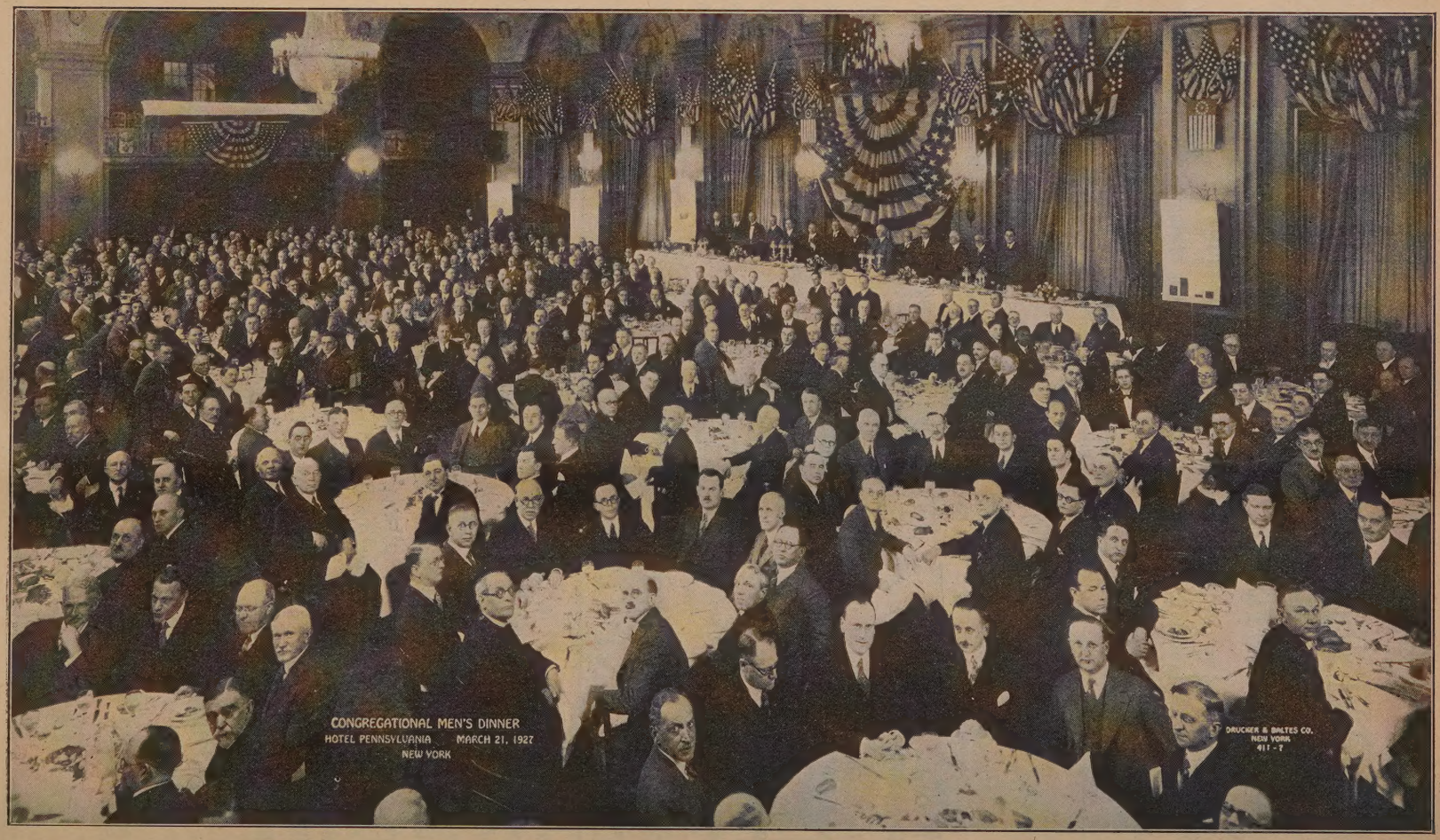


THE NEW YORK DINNER OF CONGREGATIONAL LAYMEN, MARCH 21, 1927

Here 578 men from over 100 churches were present to hear President Potter of the Board, Dr. Charles S. Mills, as representative of the Home Boards, and Rev. Ray Phillips of South Africa. Read the articles, "Mr. Beard and the Editor Talk It Over" and "Thawing Out the Churches."

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

WHAT OF THE YEAR'S OUTCOME?

ON September 7, or about ten days after most of our readers receive their *Heralds*, the books will close on the 118th year of the Board—a year made memorable abroad by the upheaval in China, entailing heavy additional expenses, and at home, by the merging of the three Woman's Boards with the American Board. Upon first thought it seems unfortunate that these events should coincide. Probably the denomination would not have chosen this particular year for the launching of the merger had it been possible to foresee the startling new situation abroad. It was, of course, inevitable that the process of transferring the administration and appeal of such highly organized societies as our Woman's Boards to what was essentially another organization would result in a good deal of hesitation and confusion, possibly also in the loss of interest here and there. It would have been fortunate if the shift could have been made under more favorable circumstances.

Every friend of the Board, however, realizes that human wisdom is not sufficient for things like these. As Carlyle says, "Our clock strikes when there is a change from hour to hour; but no hammer in the horologue of time peals through the universe when there is a change from era to era." The work of foreign missions has always been one of faith in God and man, and, undoubtedly, it is better so. In China, they are seeking to find the hidden values which lie back of what has occurred. And those values, some of them of tremendous weight and significance, are already being made manifest. The mind of God is being revealed in that land.

Similarly, at home, we must seek to know the mind of God. What does God require of the churches in such a time? What of us as His individual stewards? Is it presumption on the part of the officers of the Board to say that one clear indication of that mind is found in the fact of our depleted treasury? At a time like this to discover that there has been a steady falling off of gifts, considered from the purely human point of view, is somewhat disturbing. From the Christian point of view, it would seem to demand a fresh appraisal of one's sense of partnership in the supreme work of Christ.

RECEDING GIFTS

That the facts may be clearly in mind, let it be known that the period from October to June has been a steady recession of gifts, as compared with the former year, the record of loss being as follows: In October there was a $15,000 loss. In November this became $19,000; in December, $34,000; in January, $40,000; in February, $55,000; in March, $77,000; in April, $109,000; in May, $113,000. At that time, viz., in May, a warning note was sent out, and, following the Omaha meeting, a special appeal was issued. As a result the tide of loss has been turned, but not sufficiently to give promise of a successful year. In June the loss on the year was reduced to $101,000, and in July to $77,000.

As many of our readers have received our appeals they will be interested to know the outcome. Up to August 9, 1,774 persons had sent remittances in response to the end-of-the-year statement, these totalling $70,376.60, an average of $40 a person. There was a rush of gifts the first half of July—fifty to seventy-five a day. Then came a lull, with only twelve remittances on July 29. Fortunately, at the suggestion of former Governor Sweet, of Colorado, a special laymen's committee was appointed at Omaha to coöperate with the Home Department, and they were ready on August 1 with a fresh statement of the case. This, we rejoice to say, has put new life into the campaign, and at the time of writing we are receiving from seventy-five to a hundred personal gifts a day.

We issue this statement in the hope that a good many friends who, for one reason or another have not been able to respond, will, during the remaining ten days, come to the help of the Board.

FACTS TO BE KEPT IN MIND

1. The old debt of $213,000 has been wiped out, largely through the generosity of sixty-five good friends. The rest of us—a mighty host—should see to it that no new debt is incurred.

2. The budget of appropriations at the beginning of the year was smaller than before. A policy of strict economy is being followed.

3. The China upheaval has added not less than $50,000 to the cost of the year.

4. Unsettled conditions in the promotional realm, incident to merger, account in part for a falling off of gifts.

5. We are living in the midst of prosperity. A debt for the American Board in a time like this will be a sad reflection upon—*something*.

SEND CHECKS TO TREASURER GASKINS

THE HONORABLE DAVID PERCY JONES

THE Board has met with great loss in the death on August 3 of Mr. David Percy Jones, of Minneapolis. Mr. Jones became a Corporate Member of the Board in 1903, when members were elected for life, and he regarded the position as one of both honor and responsibility. By his gifts, his attendance at annual meetings, his painstaking following of Board affairs, especially in the realm of financial investments, he gave clear evidence of his interest. As in the case of his father before him, he was what we sometimes speak of as "an old-time Corporate Member." In 1917 he was elected Vice-President of the Board and served until 1925, or as long as his health allowed. Through correspondence and occasional visits to Boston, Mr. Jones came to be regarded in the Rooms more as a personal friend than as filling an official position.

A man of rare friendliness and social charm, h gave himself enthusiastically and generously to ever cause that appealed to his judgment. This was par ticularly true of Carleton College, where he was Trustee, and of Plymouth Church, Minneapolis, t which he belonged from childhood. In the churc also he took the place of his father, who was on of the pioneer business men of Minneapolis and th northwest, widely known as the founder of the firn of David P. Jones & Co. The son's influence in hi own city is attested by the fact that he was electe mayor at one time on a reform ticket. The recor of his services to Church, State, and Communit might easily be extended.

We mourn the loss of David Percy Jones be cause he was a Christian man of the first water— faithful, courageous, radiant throughout his career.

OUR NEW ACTING SECRETARIES

ON September 1 two new secretaries take office, both consenting to serve temporarily, upon the understanding that as soon as the way opens for a return to their fields abroad they will be allowed to go. The older in service, Robert E. Chandler, is to be a member of the Foreign Department of the Board, taking over from Dr. Strong the men's correspondence with China and from Dr. Barton that with Japan. William H. McCance, the other acting secretary, joins the Home Department staff, assuming the candidate and other work carried on this past year by J. Kingsley Birge, who now is returning to Turkey.

Both Mr. Chandler and Mr. McCance bring t their tasks years of experience in missionary serv ice. Mr. Chandler joined the North China Missio seventeen years ago and has been the America secretary of the North China Council for severa years. Mr. McCance has seen six years of such varied service in the Marathi Mission, India, as wil give him real advantage in his contacts with th students of America and others who may offer them selves for missionary service. The Board is fortu nate in having their assistance during these critica days.

CANADIAN COURTESY

Following the adoption of a plan that goes into effect September 1, whereby the West Africa Mission Field is divided between the American Board and the Board of Foreign Missions of the United Church of Canada, these gracious and heart-felt resolutions were adopted by our Canadian colleagues:—

"*Whereas* developments following the consummation of Church Union in Canada in 1925 make necessary a readjustment of the relations which have existed between the American Board and the Canada Congregational Foreign Missionary Society in the Angola Field since 1886:—

Be it resolved, that this Executive of the Board of Foreign Missions of the United Church of Canada place on record its deep sense of obligation and gratitude to the American Board for the cordial and courteous help unreservedly and gratuitously afforded by its Home and Field organizations to our workers and work since that time:—

And be it further resolved, that a copy of this, our resolution of thanks, be sent to the American Board, asking that it be transmitted to its Home Constituency and to the Mission Organization in Angola."

THE WORLD WINDOW

By C. H. P.

The Jerusalem Council

The next assembly of world importance will be the Jerusalem meeting of the International Missionary Council in April, 1928. Friends of missions and all who are interested in Christianity as a world religion should follow with care every step leading up to this important event. Since the original plans were made at Rattvik, Sweden, in the summer of 1926, the course of events has added greatly to the significance and essential greatness of the gathering, particularly the developments of the past eight months in China. The agenda of topics agreed upon tentatively at Rattvik has not been changed in any material way, but the timeliness of all the selected topics and the pressing nature of some of them have been made apparent throughout the missionary world.

It will be recalled that, for the occasion, the Council is to be expanded to about 200 delegates, of whom not less than one-half are to be nationals of mission lands. This in the hope and prayerful expectation that out of the deliberations will come not only a new sense of the international character of Christianity, but also an agreed-upon theory or plan looking to effective coöperation between all Mission Boards, as among themselves, and, more especially, as between themselves and the rising churches of mission lands. If under the stimulus of the new racial and national consciousness which has come to China, the churches of that land should repudiate, as we trust may be the case, the denominational distinctions and names which have come to them from the West, and form one national Church, what are to be the relations of this Church to the older churches of Europe and America? Is there danger that in its nationalistic zeal the Chinese Church may separate itself from organized Christianity in other parts of the world and eventually lose the consciousness of its heritage from the Christian past? Jerusalem should do much to clarify and steady the situation as it exists today in China and other lands.

The Nations Prepare for Jerusalem

That the national Christian units are taking the Jerusalem council seriously is abundantly evident. In Germany the Missions-Bund, at its October meeting will discuss the chief questions which will be brought forward at Jerusalem. Already a group of missionary leaders resident in Berlin is meeting fortnightly for the discussion of the Christian message from the missionary point of view. In Scandinavia representatives of Norway, Sweden, Denmark, and Finland met recently at Oslo for prayer and conference, and information as to Jerusalem is being widely disseminated. In Japan, following prolonged discussion, the eight delegates were appointed, of whom seven are Japanese. Study groups are being formed in different parts of Japan with the Jerusalem program in view. In China plans are being carefully drawn by the National Christian Council, looking to the selection of their twenty delegates and the suggestion of preliminary topics for consideration. They realize fully the vast issues that are at stake. India's twenty members have been appointed, of whom fourteen are Indians, representing varying schools of thought and activity.

Christians everywhere are asked to pray for this convocation in the historic center of our faith, where disciples of many tongues and nations will assemble to discuss this extension of Christ's Kingdom in our day, that a Pentecostal blessing of fresh significance and power may be received, and in which every Church of Christ may share.

America and the Jerusalem Council

As for the United States and Canada, special attention is being given to the study of the main topics that will engage attention at the Council. Dr. Robert E. Speer is chairman of the group on "The Christian Life and Message in Relation to Non-Christian Faiths." The Religious Education group is being led by Prof. Luther A. Weigle of Yale. Regional groups on this subject are being formed in Toronto, Chicago, and Nashville. Dr. Thomas Jesse Jones is leading a group in the study of the problem of Racial Relations between the Negro and White races in the United States, and Dr. Kenyon L. Butterfield is chairman of the group which is studying Rural Needs. Arrangements have been completed for Dr. Edmund Brunner to make a study of missionary work in rural areas. After a two months' visit in Korea, he will spend a short period in Japan, China, and India. The expectation is that this survey will emphasize most pointedly the entire inadequacy of the contact of Christianity with rural areas.

The Foreign Missions Conference will issue a series of occasional bulletins, under the title "Jerusalem and World Missions." The first issue will be informal in character. Subsequent issues will concentrate on the major themes of the Jerusalem meeting. They will contain: (*a*) findings of study groups in different countries of the world; (*b*) study outlines and questions for use in group discussion on foreign missions; (*c*) references to contemporaneous literature on these subjects; (*d*) significant extracts from reports of special commissions preparing material for the Jerusalem meeting; and (*e*) summaries of discussions at Jerusalem. These bulletins may be obtained by remitting $1.00 to the Foreign Missions Conference, 419 Fourth Avenue, New York.

A Russian Religious Revival

The Riga correspondent of *The London Times* reports that at a sitting of the Communist Party in Moscow a report on the anti-religious situation was considered. The official spokesman, Barkanoff, stated that the anti-religious organizations were unquestionably suffering discomfiture and a sort of religious revival had occurred among the masses. Various religious organizations and sects had come into being and their influence had penetrated into the factories, and even into the barracks of the Red Army. This revival was particularly apparent at Easter, when the "churches were flooded by a sea of light and artists from the Grand Theater, Moscow, sang in them." Barkanoff complained that the "Anti-God Society" had proved to be unable to stem the religious tide. This society must therefore be reorganized and agitators specially trained on a mass scale to meet the new "menace."

Russian Atheism Alarmed

With the above lament agrees the testimony of the atheist leader, Gubbelmann. In a recent lecture at Petrograd, according to the *Sunday School Times*, he noted the fact that the Orthodox churches are being repaired, which is a sign of "an inner renovation." But he was chiefly concerned over the revival of religion in the denominations outside of the former national Church.

"We cannot conceal the fact," he said, "that our enemies are rising up again and growing stronger. But the most dangerous thing is the growth of the sectarian movement. This reformed and purified religion is the most perilous thing for us. Yet it is altogether impossible to take up a fight against it. They have flourishing young people's organizations, with splendid song choruses; also women's organizations. It is noticeable that in these Christian young people's societies there are absolutely no dissolute fellows (vagabonds is the word actually used). Their conduct is altogether faultless. Cases have been noted where communist young people have gone over to the sects, and unfortunately the best of our communist young people."

Cultural Conflict in China

A bulletin of the Committee of Reference and Counsel of the Foreign Missions Conference contains an admirable statement of the issues involved in the China situation from the pen of Eugene Barnett, of Shanghai. With hearty approval we quote the following:—

While the present upheaval is mainly political in its surface expressions, it represents a deeper and more significant cleavage. Two cultures have met. Each is hardy and determined to survive. They stand measuring each other's values and each other's strength. Shall one survive by overthrowing the other? Or shall both survive by letting each other alone? Or will they be willing and able to merge their respective values in what will come out a new and common creation? Too much has the West regarded China as an uncivilized or semi-civilized people to be civilized (that is, westernized) by the West. China, on the other hand, started out by despising the barbarian intruders from beyond the four seas. Later she learned to fear and to hate them. Now she demands of them recognition of equality, cultural not less than political. One of the most significant currents in her present struggle against "imperialism" is the so-called "anti-foreign-cultural-penetration movement." This phrase is not the cry of blind and unyielding conservatism. China is out for change, but she proposes to choose what and when to change. The old China is passing away, but the new China will be China still —not a poor copy of America or Europe. Will the West see this before it is too late? Will foreign governments, foreign churches, and foreign individuals be able to unlearn their old attitude of benevolent paternalism and learn the more difficult art of fraternalism in their relations with China? The Christian Movement must lead the way in effecting this fundamental change upon which future relations between China and the Western world so largely depend.

Glimpses

The Stundists, who have sometimes been called the Quakers of Russia, suffered severe persecution under the Czar's government, but for some reason seem to enjoy under the Soviet rule more favor than is shown to the Orthodox Church. Their numbers have increased to over four million.

The report of the Central Meteorological Observatory in Tokyo says that in 1926 there were 4,913 earthquakes in Japan, of which 1,972 were "noticeable." The number was 384 less than in the previous year, there having been a gradual diminution since the great disaster of 1923, "but the earthquake condition is still abnormal."

The Rockefeller Foundation has promised that for the next five years it will grant from its funds ten thousand dollars annually to the School of Nursing associated with Saint Luke's Hospital, conducted by the American Episcopal Mission in Tokyo.

On May 22 Fr. James E. Walsh was consecrated as the first American born Bishop of the Catholic Church in China. The ceremony was held on Sancian Island, at the tomb of St. Francis Xavier, who died there in 1552. A steamer from Hongkong conveyed between five and six hundred persons, the majority being Chinese, but representatives of about a dozen other peoples being included.

The laying of the foundation-stone of the new Bible House in Jerusalem, which took place last December, brought together representatives of different churches. The services were conducted by the Anglican Bishop. There were present Bishops of Greek, Armenian, Coptic, and Syrian Churches, the Abbot of the Abyssinian Church, and many members of missions working in Palestine. The stone was laid by His Excellency, Lord Plumer, the High-Commissioner for Palestine.

Lutheran Woman's Work gives this translation of a poem written by an Indian Poet more than a thousand years ago:—

"The sound of a sob in the darkness,
A child crieth after its Father—
My spirit within me is burning,
Consumed with a passionate yearning—
O unknown, far-away Father.
No voice answers out of the darkness."

A $50,000 Offer

A Special Message for the Mid-West Region

For several years before the merger of the Foreign Boards the women of the Interior cherished the hope of providing a fund for the retired missionaries of the Woman's Board of Missions of the Interior. Owing to the debt confronting the W. B. M. I. before the close of the last fiscal year (1926), no plans were made to raise an annuity fund. There was great rejoicing when the debt was wiped out at the last meeting of the Board.

Now we should rejoice because a most generous offer has been made to Congregationalists of the Mid-West Region, in the hope that it will be the means of providing a fund for missionaries who served under the W. B. M. I. when they have completed their volunteer, active service abroad.

There are about 100 of these missionaries now on the field, and according to the present annuity schedule, it would take the interest on $100,000 to provide the fund. Two generous friends, learning that the Mid-West was the only region whose foreign missionaries were not thus provided for, made an offer of $1.00 for every dollar raised for this purpose up to $50,000 on their part. The Promotional Council and the Mid-West Regional Committee cordially endorsed the use of the Thank-Offering Fund this Fall to this end.

This unprecedented opportunity for securing such a fund is too good a business proposition to be neglected, too fine a chance to express to our honored and faithful workers our joy in continuing our partnership with them after their days of active service are over. When our missionaries entered upon their term of life service they had implicit faith in the Board to provide for their retiring years. The Thank-Offering this Fall can be an occasion of great joy and gratitude, if we respond to this opportunity with enthusiasm. Remember

Every Dollar Means Another Dollar Towards the Annuity Fund

and

Every Gift is a Concrete Individual Expression of Keeping Faith with Our Missionaries

IS THIS TRUE OF YOU?

"One scarcely need say that the romance of missions has never faded from the American mind. I have known a sober New England deacon, aged eighty-five years, who disliked to die because he thought he should miss the monthly excitement of reading the *Missionary Herald.*"

Bliss Perry in his "American Mind," p. 143.

DR. COOKE AND THE NEWSPAPER MAN

By DOROTHY P. CUSHING

Dr. Cooke

THE Newspaper Man, who will put in an appearance here and there in this little chat, wanted to know all about Dr. Alma Locke Cooke of North China, whom he was interviewing. He asked about her training and experience, and about her first trip to Lintsing, too. So Dr. Cooke told him how she had finished her work at the University of California, had gained experience in the San Francisco Children's Hospital, the San Francisco Hospital, and the Fabiola Hospital at Oakland, and had worked for a time in Hawaii, before sailing for Peking, China, in 1920, as an American Board missionary, supported by the Woman's Board of Missions for the Pacific.

"Things have improved some since then," the doctor asserted, "for a bus runs over this same route. That is, it runs when the roads are passable and the military have not commandeered it. Lintsing, now a city of some 35,000, used to be much larger in the days of the monarchy. As many as 5,000,000, throughout the surrounding country, can look only to the Lintsing Hospital for medical help. In spite of the fact that Lintsing has a very large Mohammedan population—the largest, I should be inclined to say, in North China—we have a Christian church of 1,200 members."

"When I arrived in Lintsing," continued the doctor, "I found a fine new hospital awaiting me, built by Dr. Susan Tallmon Sargent. She bequeathed this to me, and there, because the work had not yet been thoroughly organized, I had what amounted to a clean slate on which to write. We consider our little hospital, which has fifty beds and serves both men and women, one of the finest buildings, architecturally, in all China—excepting, of course, the marvelous Peking Hospital plant. We have ordinarily a staff of one Chinese and one foreign woman doctor, myself; one Chinese and one foreign man doctor; two graduate Chinese nurses, a druggist, a laboratory technician, six nurses, and six nurses' helpers."

"These Chinese workers of yours—they are pretty efficient?" asked the Newspaper Man.

Dr. Cooke's face lighted up with enthusiasm. She answered with warmth:

"Indeed they are. We are so proud of our Chinese doctors. They are doing an excellent work. I would not hesitate for a moment to turn my entire work at the hospital over to my Chinese woman physician."

"No—we do not do as much maternity work as we would like to. That is one of the things I want to develop when I go back. There is still reluctance on the part of the Chinese to come to the hospital when their babies are born.

"The death rate among babies is terribly high. Again and again I have asked a woman, 'How many children have you had?' She will have to stop and think, and then she will reply, 'Nine,' or perhaps 'Ten.' And I will then ask, 'How many of your children are living?' To which she will many, many times reply, 'One.'

"Fifty per cent of the babies born succumb to infection ten days after birth. Because of the unhygienic treatment given them by ignorant women during these first sensitive days, they contract tetanus."

The Newspaper Reporter gasped. "Fifty per cent?" he exclaimed. "You mean 50 per cent of the babies that die, die of tetanus, don't you; not that 50 per cent of all the babies born in China die?"

The doctor smiled at his incredulous look. "It is absolutely impossible to secure any kind of statistics," she replied, carefully. "But I do not think I am far from wrong when I say that 50 per cent of all the babies born in China never grow beyond babyhood."

But progress is being made, the Newspaper Man was informed. The people are being educated slowly, but surely, to come to the hospital. Of the one hundred babies brought into the world under the shelter of Lintsing Hospital during Dr. Cooke's term, not one has been lost. Women who will not come to the hospital for the birth of their babies will send in for sterilized dressings. In this way the principles of hygiene are being introduced. Stories of successful treatments are spreading. Women come from longer distances to receive help. Gradually the splendid reputation of the hospital and of Dr. Cooke's skill is breaking down the tradition which has been holding the women back.

We were finding this dual interview very interesting, for the Newspaper Reporter began to bombard the smiling doctor with questions about denominational unity, missionary ideals, and the relative merits of Confucianism, Christianity, and Western civilization, as well as other challenging topics. Our pencil took a vacation while we listened and mentally applauded the doctor's handling of each query.

"Yes," said Dr. Cooke. "One of the tragedies of the missionary endeavor is, I believe, the attempt to drag denominationalism into the Foreign Field. The Chinese don't understand it. When they develop their own church they will demolish these sectarian lines completely, I feel sure."

Confucianism, she pointed out, is a code of ethics rather than a religion. It has its good points, but there are two distinct things which it fosters that the doctor considers wrong: the element of ancestor

worship, which cramps individual freedom, and foot binding.

The Newspaper Reporter had received another shock. "Foot binding!" he exclaimed. "Is that still done?"

For a reply Dr. Cooke opened her book of snapshots and pointed out pictures of crushed and deformed feet. "It certainly does still exist," she said. "The women are handicapped, kept in the house, deprived of normal exercise, and made the victims of tuberculosis by this practice."

"Has your experience with the Chinese led you to believe that they are capable of working out their own salvation?" asked the Newspaper Man.

"Most decidedly," answered the doctor, firmly and promptly. Then she proceeded to preach a brief but effective sermon.

"We must try," she said, "to bring to China the best in our civilization. We are constantly met with the challenge out there: 'You claim to be a civilized country, you come to us and preach peace, but you go to war. How do you explain that?'

"The only thing we can do is to try to interpret to them through service the Spirit of Christ. Give them the Bible. Let them think things out for themselves after that. In spite of the dreadful things that may be going on in China today, the Chinese is a peace-loving man. He is not a fighter by nature. The Chinese are a far-sighted and philosophical people. If they are not interfered with too much, they will work out their own problems, not only to their own advantage, but to the advantage of the world at large."

She spoke of her hopes for the future, when, at the end of her furlough, she would return to Lintsing. She carries in her heart dreams of a tuberculosis ward where little boys and girls with crooked backs and painful limbs will be healed; she sees a glassed-in sunporch; she sees an enlarged maternity ward and a nursery; she sees Bible workers moving about among the patients, and other workers following the discharged patients into their homes. "I dream," she added, "of 90 per cent of our patients becoming followers of Christ."

"Dr. Cooke," said the Newspaper Reporter, "isn't there some special message that you would like to send to the great outside world?"

Without hesitation, Dr. Cooke replied:—

"I would like to make an appeal for sympathy and patience with the Chinese," she said. "Let them work out their own affairs. I do wish that people could realize that these Chinese are human beings like themselves. I have the finest friends among them. How I long to make others see them as I see them!"

And so with this little prayer that God would give to Americans the gift of seeing and understanding that other peoples are human beings like themselves, the interview ended. The Newspaper Reporter took his hat and departed. The News Editor laid down her pencil. The little doctor went forth to do what she could toward bringing about this better understanding.

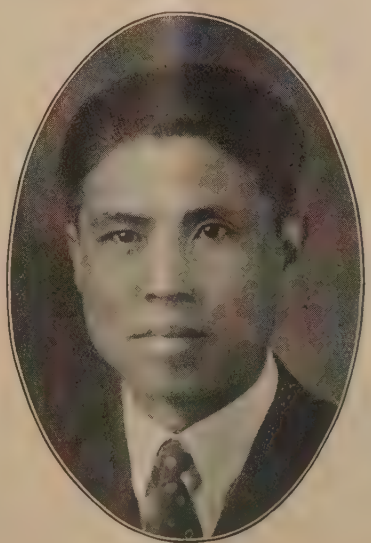
WHAT DOES CHINA WANT OF AMERICA?

By Y. H. WANG

Those who were at Omaha will remember this Chinese whose address was interpreted by the late Charles E. Ewing. Mr. Wang is one of the outstanding members of the younger group of Chinese Christian leaders. At present he is studying in Chicago Theological Seminary. He has been at Grinnell.

FOR several decades American Congregationalists have helped China a great deal in evangelistic, educational, medical, and other forms of social work. The Chinese Christians are grateful for this help. I represent the North China Congregational churches in this word of cordial thanks.

Some American friends think that as the time has come for the Chinese Christians to have self-supporting churches, American missionary work will soon be finished in China. But your work is not done by any means. We need you longer. My argument is along the following lines:—



Y. H. WANG

I. THE MEANING OF MISSIONARY WORK

What is the meaning of missionary work? Is it necessary only that we go to tell the good news to those who have never heard the Gospel? to assume merely that if they believe it they are saved, and that if they do not believe it they are doomed? Not at all. Our missionary work is but one expression of our Christian life. Suppose we call it the international Christian work—this will never be finished until Christian work is finished in your own country. If you think of the increasing international problems, you will be convinced that all forms of international Christian work must become greater and greater. The more we have done, the more we have to do. The work may be changed, but it is far from finished.

If you compare the 350,000 Christians in China with the whole population of that country, you will see that the ratio is about one to one thousand. Does this sound as if Christianity had conquered China?

II. SOCIAL AND ECONOMIC CONDITIONS IN NORTH CHINA

In my province, Shantung, there are thirty-eight million people. In a single province, which is a little larger than Illinois, the population is one-third of the population of the whole United States, and more than 90 per cent of the people are living on farms. You can easily imagine how little property each family has, and how poor the people are. You can also imagine what distress they are in when the crops are not good. During the last few years there have been wars in that province, as in other provinces. Last year the taxes imposed on the people were six times heavier than usual, and cities were looted by soldiers, while many villages were robbed by bandits.

In the whole province the Cheeloo Christian University is the only University. In the northwestern part of Shantung and the southeastern part of Chihli, where more than five million people are living, our Porter Middle School is the only Middle School. The people as a whole are wounded, sick, and in the hands of robbers, struggling to arise. Surely you have a great opportunity to help if you wish.

OFF FOR AMERICA

Mr. Matthews bids Mr. Wang good-by as the latter starts for the States

FACULTY, PORTER MIDDLE SCHOOL

The missionaries are: A. D. Heininger, seated; H. S. Matthews, standing.

III. INTERNATIONAL PROBLEMS

Other nations have seized the opportunity to secure special interests and advantages in China. They have compelled the Chinese Government to recognize unequal treaties. The prolongation of the war in China is partly because of interference by other nations, based on unequal treaties. The following incidents were due to the same cause: It was reported in an American newspaper on May 28 that "Japan warned both the southern and northern governments that she can no longer tolerate the war in China." Also, when the National Army, on the southern bank of the Yangtze River, fought against the Northern Army on the northern bank of that river, foreign gunboats went up and down between the two armies at any time they chose to do so. They sometimes reported that Chinese soldiers had fired upon them and that they stopped them by return fire from their large guns. If you were Chinese how would you feel about this?

It is not unreasonable for the Chinese to want to do away with unequal treaties. Other nations want to keep them. They want to settle the question by force, but force can settle matters for a time only. Settling questions by force only increases the hatred of the repressed and oppressed people. If force settles questions, one must be prepared for more serious trouble. It is reasonable, therefore, for the moderates as well as the radicals to wish to drive out the foreign forces from China, if they have sufficient power for the purpose.

Now there are but two ways to settle the questions between China and the other powers. One is for the powers to kill off four hundred million people. The other is the way of Jesus; that is, by love. Missionaries, especially Congregational missionaries, have done a great deal in this direction, but a big task is still before us.

IV. THE ANTI-CHRISTIAN MOVEMENT

Is it not hard for you to understand how a person can refuse and even hate all offers of earnest and friendly help when he needs it? The simple

answer is that there is a misunderstanding on the part of the Chinese. This misunderstanding is two-fold: First, it is believed that the Gospel was introduced into China by the aid of force, and as missionaries are protected by unequal treaties, many Chinese think they conceal some political purpose behind superficial morality; secondly, a misunderstanding has arisen from the fact that some missions over-emphasize the Gospel, giving help to poor people who promise to believe in Jesus, but refusing it to those who do not promise. In mission schools, Bible study and worship have been compulsory. When the Chinese Government planned to change compulsory Bible study and worship in mission schools to voluntary study and worship, some missions preferred to close their schools. This made some people think that mission schools are established, not for the purpose of educating Chinese youngsters, but for some underlying, hidden purpose. A result of too much emphasis on the Gospel has been a reaction against compulsion.

CONCLUSION

So we need your help. Give it in the way we need it, that Jesus may be the more exalted in the Far East and in the whole world.

AS TO THOSE DOLLS

By ROSAMOND H. CLARK

NOT a station in our whole Japan Mission but could tell an interesting story of the presentation of the American dolls. Our Methodist neighbors, the Callahans, went to one such ceremony out in the country just a few weeks ago, where they were holding tent meetings. The people made the occasion a formal welcome to the Callahans, as well as a formal welcome of the doll. The Callahans said they had a regular attendance of 100 or 150 every night in their tent, and a most cordial reception everywhere in the village, and probably some of the good feeling could be traced to that wee messenger from America. That was so everywhere. The fact that the children of America dressed the dolls with their own hands made a great appeal to the Japanese heart; and I doubt if there was a frock-coated mayor or official in any town who went through the ceremony of welcome to the dolls perfunctorily. They spoke with genuine feeling, and an appreciativeness of the spirit behind the gift that was beautiful to see. It was not the dolls themselves that meant so much to them, but all that they stood for of friendliness. The two beautifully dressed Japanese dolls the little girl is holding in the picture were given to Merle Gulick as a small token of appreciation at the ceremony here. And the Japanese people are always asking, "What can we do in return to show our gratitude?"

Master Merle Gulick represents the children of America at the presentation of the Ehime Province share of the American dolls, at Matsuyama, Japan, where his parents, Mr. and Mrs. Leeds Gulick, are missionaries.

REMINISCENCES OF JAMES L. BARTON

IX. MISSIONS AND DIPLOMACY

I HAD been in Turkey not more than two years when Dr. Herman N. Barnum, who had been the representative of the mission in all government matters in that area, left for America upon furlough. Before he had been away a month a note came from the Minister of Public Instruction of that state, announcing that "as none of the American schools in that entire field had official permits from Constantinople, he was about to close them."

It fell to me to take up the question. I presented myself at the official headquarters, and the Minister, after coffee all round, repeated with considerable emphasis what he had written. I assured him that under the new regulations from Constantinople he was well within his rights in closing the fifty or more Protestant schools in the Harpoot field, and that he also had the power. I said: "All you need to do is to tap the bell on your desk, tell the orderly who responds to proceed at once to close all the Protestant schools in the vilayet, and it will be done. But," I added, "do not think that will be the end of it. Those schools, while aided in part by Americans through the mission, belong to the Protestant communities. A large number of Americans are interested in them. Our Minister in Constantinople is interested. As soon as the schools are closed I must write that fact to the United States representative at the Porte. He will report it to Washington. Washington will ask the Minister why they were closed. The Minister will ask your superiors at Constantinople, and they will demand that you report all the facts in the case. I will get inquiries from the United States and from Constantinople, some by telegraph and cable, and possibly you will receive requests for quick and full replies. The fact is that trouble for both of us will but begin when these schools are closed." I saw that my point was striking home. Then I added: "Would it not be better for you and me to make plans to help all of these schools to file at once their applications for government recognition? When this has been accomplished I can assure you of letters of appreciation from the United States representative at Constantinople for your coöperation in the place of bothersome inquiries and possibly censure."

The Minister chose the suggested course, and within a few months official permission was received for the Protestant schools in the field.

Missionaries inevitably must deal with governments. Their residences and the institutions they build up must be in accordance with the laws of the country and existing treaties. The American Board is carrying on work under fourteen different flags, which means fourteen codes of law and many treaties. These laws, many of them, bear directly upon the missionary operations, like the laws controlling education, the practice of medicine, privileges of the press, freedom of worship, rights to property, import privileges and taxes, and the relations of foreigners to local civil laws. The Foreign Secretary must be more or less informed as to national and international relations.

Because of his many contacts with the practical application of the laws of Eastern countries to foreigners, and the long line of precedents that have thus been established, the Foreign Secretary is often able to aid the Department of State in solving other problems of a similar character. The missionary background has often materially aided in reaching mutually satisfactory understandings between governments. I am confident the Department of State would agree that missionaries and officers of Mission Boards have aided the Department far more than they have been a burden or a problem. The Foreign Secretary is repeatedly asked to forward for information to the State Department reports from missionaries, especially from areas where there is no government representative.

My first personal contact with a President of the United States was when I called upon President McKinley soon after his inauguration. The subject was the appointment of a new Minister to Turkey. I had no candidate, but thought I knew what kind of a man was desired. I rehearsed to myself over and over again just what I was going to say to the President. John W. Foster, Foreign Secretary of State under President Harrison, and a true and generous friend of missions, went with me. He had agreed with me that he would accept the post at Constantinople if it were raised to an Embassy. He said that after having been Secretary of State, with Ambassadors waiting upon him, he could hardly consent to be only a Minister with no authority, in case of a crisis, to demand an interview with the Sultan.

When we came to the interview my set speech disappeared. I found I could converse with the President as frankly and informally as with any other man and that there was no place for a speech. The President said he would do all he could to have the Constantinople post raised to an Embassy. The situation was talked over, and I was asked to stay in Washington for a few days and interview a list of Congressional leaders given me by the President, to discover what were the prospects of favorable action on such a bill. Senator Hoar of Massachusetts was a helpful guide and friend in this my first Congressional experience, and I was brought into friendly contact with the leaders in both Houses. The opposition to such a step in that short session of Congress was so great that the President decided that it would not be wise to undertake it. We talked over the possibilities for the place, and

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the President said that if I could secure the assurance that Pres. James B. Angell of Ann Arbor, Mich., a Corporate Member of the American Board, would accept the position, he would appoint him. President Angell, who had had extensive diplomatic experience in the Far East, agreed to perform what he considered a missionary duty, was appointed, and rendered a great service.

President Wilson is the only President I have never been able to "confer with." With him it was sufficient to state the purpose of the visit to set him off upon a comprehensive dissertation upon the subject, showing that he had no conscious need of anything I could give him. One attempt upon a critical situation in Mexico was sufficient. I was assured that he had all the information that could be had upon the subject, so the statement of a missionary whom I wished to introduce, and who had spent thirty years in the country, was of no use.

My second contact with a Secretary of State was with John Hay, that Prince of Secretaries. I had read his and Nicolay's "Life of Lincoln," and so approached the Secretary with reverent awe. He set me at once at ease by referring to the missionaries as "our missionaries." He was never in a hurry and seemed eager to get at the bottom facts in every case, and was always sympathetic. We were once in the midst of a situation in China, I believe it was, when the card of the German Ambassador came in. I caught a glimpse of the card and at once arose, saying, "An Ambassador has the right of way." "Oh, no," said the Secretary, "sit down. An Ambassador who comes without an appointment is expected to wait until the Secretary is free. I am sure his business is of no more importance than that upon which we are engaged." The Ambassador waited and the Secretary did not hurry. Secretary Hughes repeatedly reminded me of Secretary Hay. They were both Christian men and avowedly missionary men. It was after the critical situation in China began that I, in a conference with Secretary Hughes, was interrupted by his saying, "I am as deeply interested in the missionaries and their work as you are and am eager to do all in my power to aid them."

We have heard much of the silence of President Coolidge and his refusal to be forced into any kind of conversation. I was one of three men to lay before him a statement setting forth our belief that the contemplated United States naval manœuvers in Hawaiian waters would have an unfortunate effect upon Japan. The document, explaining how that action was liable to be interpreted as a hostile gesture and might tend to strain relations and to strengthen the influence of the military party in Japan, was read. The President listened closely and asked a few questions. When it was finished, he began to talk of the feeling in Japan and the relation to the United States. He did not know in advance the subject of our visit, so we knew he had not been studying Japan in preparation for it. He revealed a comprehensive knowledge of the situation, keeping another party waiting while he spoke. He took up the case, putting a paragraph into a message he was then preparing for Congress, and gave to the press a batch of diplomatic correspondence with the Japanese Ambassador which made it clear that the relations between the two countries were cordial, and would remain so. President Coolidge can talk if he has anything he wishes to say.

Before the Great War had proceeded a year Turkey was involved, and direct communication with our missionaries became difficult. When England declared war on Turkey the American Board had some thirty Canadian missionaries in that country. There was danger that they might all be interned under intolerable conditions. In view of the emergency, I prepared for each one of these Canadian missionaries what was later referred to as "an American Board passport." This was done without any special authority, and surely without precedent. The document was as formidable as could be gotten out on legal paper with a special American Board letterhead, and read like this:—

> "The bearer of this document is (giving the full name of the party), a missionary of the American Board of Commissioners for Foreign Missions, an American corporation incorporated in the United States of America in 1812. He (or she) is entitled to all the rights, privileges, and protection belonging to missionaries of the said American corporation."

This was signed by Dr. Edward C. Moore, President of the American Board, and the Secretary, all titles added. To each one of these passports were conspicuously attached, first, the corporate seal of the American Board; second, a highly colored seal of a notary public certifying to the authenticity of the signatures; third, a seal of the court which had authorized the notary public declaring that he had authority to attach his seal; fourth, the seal of the State of Massachusetts affirming that the court seal proceeding was genuine; fifth, the great seal of the United States certifying to the authenticity of the seal of the State of Massachusetts. These documents thus executed were sent in a package to the United States Ambassador at Constantinople and by him distributed to the proper persons. As a result, only one Canadian missionary was even temporarily interfered with, and that was attributed to an official Turk who had a spite against him. In some cases this passport, at the request of the local Governors, was translated by the missionary and copies given to the Governors. The American Board passport was the only one these Canadians used in Turkey until after the close of the War, and it seemed to answer every purpose.

Dr. Peet wrote from Constantinople that the conditions of our Consulate and Legation there were seriously handicapped by the fact that the only Americans in either office were the two original Washington appointees. The dragomen, the interpreters, the secretaries and clerks, in fact, the entire staff, not only were not Americans, but most of

them had never been in the United States. The cipher dispatches between Constantinople and Washington were coded and decoded by non-Americans. Ministers had complained that they were often certain that the Grand Vizier had read copies of Washington's coded dispatches before the Minister saw him. When the Minister and the Consul were absent, the Chargé and Acting Consul were men who had never been in America.

I wrote these facts to President Roosevelt. He replied: "The statements you make are astounding, if true. I am taking steps to verify them." In due time a note came from him to the effect that the situation was worse than I had represented.

A group of men all interested in Turkey, made up largely of members of different Boards of Trustees of American institutions in Turkey, were assembled in the parlor of Mr. John S. Kennedy in New York City to consider the situation. The American Legation at Constantinople was vacant at that time. At this conference were the Honorable Oscar S. Strauss, who had already served at Constantinople, Dr. George Washburn of Robert College, Dr. H. O. Dwight, and several others. Statements were drawn up and sent to the President, expressing the opinion that in the judgment of the body there assembled, American Embassies and Legations abroad should be *de facto* American; that secretaries, interpreters, and confidential members of the staff should not be other than Americans. Mr. Strauss was urged, as a missionary duty, to go again to Constantinople, where his services had been so acceptable. He consented at great sacrifice. Out of this correspondence and conference came Mr. Strauss' appointment, and the creation in the Legations at Constantinople, Tokyo, and Peking of a staff of so-called student interpreters who were upon the Civil Service basis, in line for promotion in a permanent diplomatic career. Their first business was to master the language of the country. This step produced a body of men who became diplomats by training and profession. Men who first became student interpreters are today holding high positions in the service at Constantinople, Peking, and Tokyo, as well as in the State Department at Washington and in other diplomatic quarters.

OUTLINE OF A NEW CYPRUS ROMANCE

Picture One

Ancient Cyprus replete with archeological interest. The first objective of the Christian foreign missionary enterprise. Sergius Paulus, the first missionary convert. Elymas (Bar-Jesus), the first professional opponent of foreign missions, smitten blind.

Later labors of Barnabas (in his own homeland) and John Mark.

Traditional finding of the original Gospel of St. Matthew at Salamis.

Picture Two

Cyprus captured by Richard I of England from perfidious Greeks during the Crusades, an interruption on the journey of the white-winged fleet towards the Holy Land.

Sold to the Knights Templar, who built beside Salamis the impregnable fortress, Famagusta, with its magnificent cathedral and many smaller churches.

The fabled home of *Othello*, the Moor.

Picture Three

The coming of the Turks, who occupied the whole of the island except Famagusta.

Siege of this remarkable city, lasting nearly a year, ending in the successful destruction of a part of its wall after long sapping and mining.

City completely destroyed, leaving the cathedral and the churches as gaunt skeletons raised high above the surrounding Turkish village, and reminding us of the glories of the Crusade period. A stubby, ridiculous minaret erected on the broken stump of the cathedral spire, the ancient shell used as a mosque.

Picture Four

Cession of the island to the British, who with even-handed justice protect the Moslem Turks as they occupy this Christian cathedral. Under good government a Greek population of 200,000 and a Turkish population of 60,000 have equal opportunity. The Greeks thrive and become rich; the Turks live in poverty and indolence.

Picture Five

Two Armenian exiles fleeing from Turkish persecution find in the School of Religion at Athens a new outlook on the work of the Kingdom.

Inspired by one of their teachers, also an Armenian exile, they attempt the evangelization of the Moslems in Cyprus, spending the summer among the Turks of the island. The poverty, ignorance, and prejudice of the Turks convince them of the importance of their task.

During a summer of strenuous travel, personal interview and evangelism, they *sell* 9,600 Christian pamphlets and books to the Turks, and give away some 400 more.

OUR MISSIONARIES AS LINGUISTS AND AUTHORS

By GRACE H. KNAPP

I. LINGUISTS

"OUR missionaries as linguists and authors" is much too big a subject to be treated adequately within the limits of two brief articles. We will, then, glance at a very sketchy outline of the literary achievements of American Board missionaries as represented in the Board's Library.

The American Board Library has deserved to be better known and more thoroughly appreciated; it has deserved a building, or at least a large fireproof room, of its own. Instead, it has been dependent for years on the generosity of the Congregational Library, and as the latter has expanded and has been obliged to sharply limit the hospitality so long extended, the Board Library has found itself forced to move—and "no place to go."

The American Board archives, which will be described in the next article, are priceless from the point of view of students, historians, biographers, statesmen. They, at all events, must be housed safely and yet within reach, being in constant demand. They remain in the Congregational Library for the present.

A year ago the Board Library contained over 11,000 volumes after hundreds had been sold for lack of space and lack of funds; the only money available for the repair and binding of books retained and for the occasional purchase of an important new work has been secured by the sale of books that could be spared.

Confronted by the necessity of removing within a short time a great quantity of books from the Congregational Library, the Board adopted in the spring of 1926 the policy of specializing along the lines of its own work. Hundreds of secular books and books treating of the mission work of other denominations were then sold, many of the latter to the Missionary Research Library in New York.

A year later our books written in foreign languages had to be disposed of, and after hundreds of duplicates had been sold, the Andover Harvard Theological Library expressed its readiness to care for the original set. Boston newspapers evidently considered this transfer, which took place in July, as "news," for four of the most important evening papers published in full Miss Cushing's fairly long "stories." Here are a few sentences they contained:—

"The Tower of Babel could be constructed in type from the nearly 3,000 choice books written in more than 108 languages and dialects which are the property of the American Board of Foreign Missions, and which today have been temporarily transferred . . . The tongues represented include Tamil, Sanskrit, Japanese, Hawaiian, Chinese, Turkish, Syriac, Arabic, Armenian, Kurdish, Zulu, Umbundu, and Micronesian dialects. The Bibles number 900 without duplication, and the collection of American Indian books, many of them the work of Rev. Stephen R. Riggs, are found in ten languages—Chippewa, Choctaw, Dakota, Mohawk, Cherokee, Ojibway, Osage, Seneca, Sioux, and Muskoki or Creek. One of Dr. Riggs' outstanding achievements was the compilation of a dictionary of the Dakota language, a tongue never before reduced to writing. Many other American Indian books were sold recently by the Board to the Museum of the North American Indian in New York."

Other Board missionaries have reduced primitive tongues to writing for the first time, notably in Africa, preparing vocabularies and grammars; while S. Wells Williams' "Syllabic dictionary of the Chinese language" and Miron Winslow's "Comprehensive Tamil and English Dictionary" are monumental examples of the linguistic gifts and profound scholarship which have marked many of these men.

Rev. Stephen Riggs translated "Pilgrim's Progress" into Dakota among other things; we have that book translated into about a dozen different languages. It is rather interesting to note that the translation of various children's books popular in the nineteenth century was usually undertaken by the wives of the missionaries.

Over two hundred of the books in foreign languages transferred to the Andover Harvard Library were the work of American Board missionaries, and this number does not include their many tracts and leaflets, nor the books with the imprint "translated and published by the mission." Doubtless we possess many foreign books which should be included in the list, but are not because the name of author or translator has not been indicated.

These books comprise text-books for schools from elementary arithmetics and primary geographies in many languages, the Hon. Chester Holcombe and Mrs. Hiram Bingham being among the translators, to such college text-books as Rev. D. Z. Sheffield's "Outlines of General History," "Psychology," and "Principles of Ethics" in Chinese, and Rev. Henry Hoisington's "Oriental Astronomy" in Tamil. There are books on anatomy, physiology, the art of surgery, practical therapeutics, by Dr. Samuel Green of Ceylon, Dr. James Ingram of China, and other physicians. There are commentaries by Drs. Otis Cary, Dwight Learned, S. W. Howland, and others. There are hymnbooks in all languages—and one thinks of the late Dr. Chauncey Goodrich at once. There are Bible dictionaries, theological works, sermons, religious books, biographies. There are Bibles.

Here are the names of a few more of our pioneer linguists—there is not space for mention of even the names of later authors and translators: Adoniram Judson (Burman dictionary), Hiram Bingham (Gilbertese dictionary), Lewis Grout, Luther H. Gulick, Robert Logan, John P. Jones, C. F. Morse, William Goodell, John S. Chandler (still living), C. C.

DR. AND MRS. WM. G. SCHAUFFLER

REV. AND MRS. S. R. RIGGS

Copeland and John P. Williamson, missionaries to the Indians, Lorrin Andrews, C. C. Baldwin, Jerome D. Davis, D. C. Greene.

Two of our missionaries, who were preëminently linguists, were: Dr. Elias Riggs, grandfather of our Secretary Riggs, who translated the Scriptures and prepared hymnbooks, dictionaries, grammars, and other books in Armenian, Bulgarian, Turkish; and Rev. William G. Schauffler, who could preach in German, Italian, French, Spanish, Turkish, and English, and who translated the Bible into Hebrew-Spanish and Turkish.

A NEW ENGLANDER IN JAPAN

BY JAMES L. BARTON

A review of a book with this title, published by Houghton Mifflin Company, Boston. Price, $5.00.

THIS New Englander in Japan was the first missionary appointed and sent by the American Board to that island empire. His name was Daniel Crosby Greene. The author of the biography is Evarts Boutell Greene, his oldest son, and Professor of History in the University of Illinois. As the author intimates in his preface, he has made this biography of his father not a personal record merely, but a real contribution to the history of the times in which his father lived and of the people with whom he had most to do. While the book is a biography, it is much more, and gives a balanced record of the conditions under which the American Board opened its mission in Japan, of the policies adopted, the reactions upon the Japanese, the expansion of the work; it gives, in fact, an analysis of methods and measures by which the expanding American Board Mission and the growing Kumiai Church achieved their supremacy. The book shows throughout the skillful touch of the historian, as well as the affectionate esteem of the son who, to a degree, shared the father's experiences.

Daniel Crosby Greene was by birth entitled to a position in the mission field of the American Board. His father, David Greene, was Assistant Secretary and Secretary of the American Board for twenty years, and Mrs. Greene's father, Jeremiah Evarts, was for eleven years Treasurer of the Board, and for ten years Corresponding Secretary. The blood of missionary administrators and of diplomats coursed in his veins.

His training was liberal. A graduate of Dartmouth College, with one year at Chicago Theological Seminary and two in Andover Theological Seminary at the height of its supremacy, added to some years of teaching in this country, gave him an unusual equipment in training and experience.

In Japan he was an originator and promoter of missionary policies, for which there had been no precedents in any field. This was early revealed in the organization of the first Kumiai Church in Kobe, when the policy was established that Japanese churches should not be under the direction and control of missionaries. He had observed the capaci-

ties of the Japanese and came to the conclusion, and had the boldness to put that conclusion into effect, that the Church of Japan should be preëminently Japanese. As a corollary of the policy of self-direction, Dr. Greene promoted also the policy of self-support, maintaining that the Church in Japan should be so exclusively Japanese that it could not be called a foreign church. Dr. Greene was conspicuously a church builder, not of a foreign church in Japan, but of a church of the country, belonging to the people, quite independent of the mission.

He was equally devoted to the cause of education. Japan was emerging from the seclusion of the past and beginning to seek for the education of the West. The Doshisha at Kyoto, under the leadership of Mr. Neesima and with the coöperation of Drs. Davis, Learned, and others, was just beginning. That movement for modern Christian education for the youth of Japan had the endorsement and backing and coöperation of Dr. Greene, who was for a time connected with Mr. Neesima, and with his wide experience shared in the training of Japanese youth.

He was the promoter of a literature both Japanese and English. His most prominent work in Japanese was his part in the translation and revision work of the Japanese Bible, to which he gave six years. For part of the time he served as Secretary of the Translation Committee. He was at times Editor of the *Christian Movement* in Japan, and always a contributor to its pages. He wrote also for various periodicals upon diplomatic and general Japanese subjects.

Perhaps the field in which Dr. Greene was the most widely known in diplomatic circles was through his services as unofficial counsellor to Ambassadors and Ministers at the time of treaty revisions, and through his connections with Japanese officials, many of whom had been his students. When the relations between Japan and Korea were strained to the breaking point, Dr. Greene was able to lay the situation before the Japanese officials in Tokyo, so that a more conciliatory measure was adopted. Both the British and the American Legations, as well as Japanese leaders, were in close association with Dr. Greene during his later years as a resident in Tokyo.

Outside of the regular routine of missionary work, Dr. Greene was instrumental in organizing the Asiatic Society that had for its object thorough study of things Japanese, its membership comprising leading men in Japan from all classes, including officials and foreign diplomats. He was aggressive in organizing the school for foreign children in Tokyo and a church for the English-speaking people in Kobe, Yokohama and Tokyo; in fact, every good interest had the support and backing of this foreign missionary.

Dr. and Mrs. Greene lived to see the Japan Mission, built up under policies that he had promulgated, become great and powerful, well organized, and working in close coöperation with the strong, aggressive Japanese Kumiai Church, with its branches upon all the chief islands of the Empire, and under the leadership of Japanese. It is not, therefore, surprising that the Japanese Government, with formal ceremony, should have bestowed upon him the Third Order of the Rising Sun, the highest decoration given to resident foreigners not connected officially with the Japanese or with foreign Governments. It was natural, also, that when his work was done there should be in attendance at his funeral, not only representatives of the various missions in Japan, but also the Mayor of Tokyo, two Presidents of the Imperial University, and members of the Japanese Diet. The story of Dr. Greene's life as told by his son gives us an historic setting of permanent value and the record of a marvelously devoted and fruitful life.

HERALD QUESTIONS

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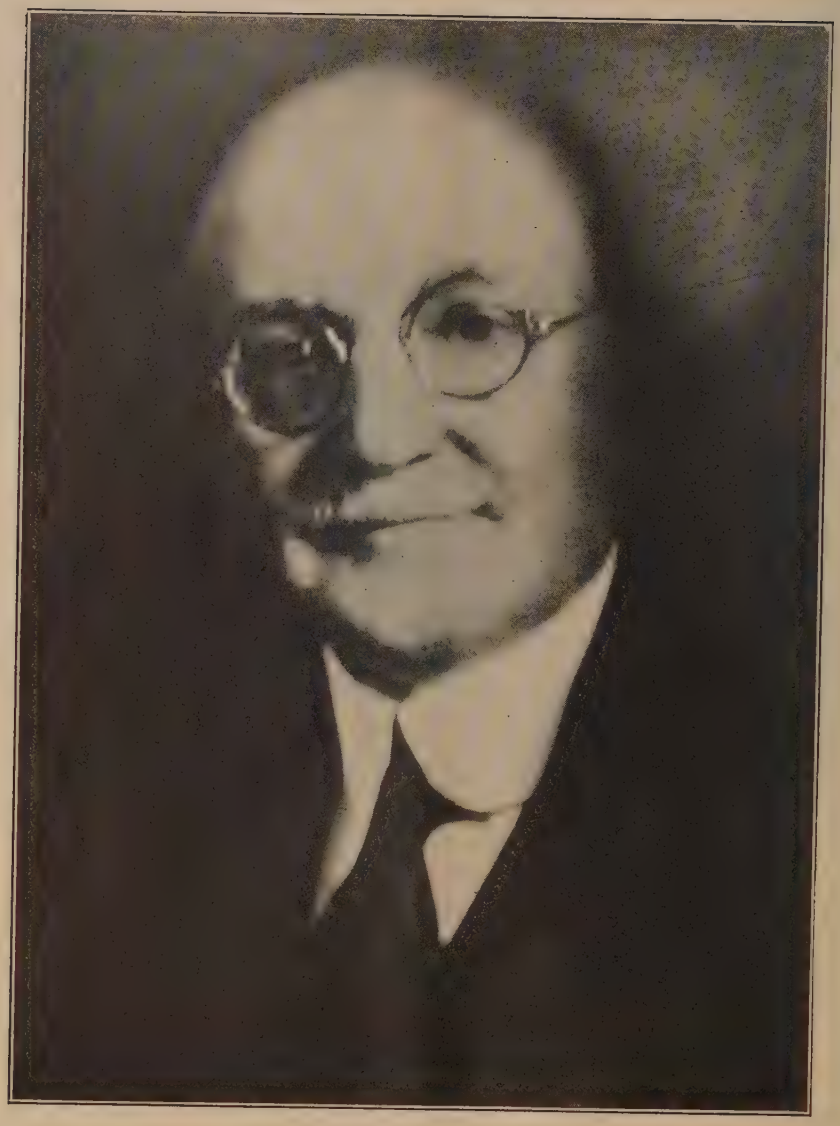


WILLIAM S. BEARD
Secretary, Laymen's Advisory Committee

MR. BEARD AND THE EDITOR TALK IT OVER

WILLIAM S. BEARD of the Laymen's Advisory Committee stepped into the "sanctum" the other day in his usual energetic and happy manner. He had a story or two, which will, of course, go the rounds. He also had a telegram in his hand—a message from President Potter of the American Board consenting to speak at a Congregational Men's Dinner at Gardner, Mass., on the seventh of October next, and this became the source of an interesting conversation on a subject of growing importance.

"There's a good man for you," our friend said as he tipped forward for a chat. "Potter's a brick. I wish we all had his commitment to the cause. We'd accomplish things. He's been with us at Willimantic, New Haven, New York, Manchester, and Worcester, and he would have been at Kingston had his Omaha duties permitted. He takes this thing seriously. I happen to know that between the middle of November, 1926, and the first of June of this year he gave forty addresses outside of Hartford."

"I agree with you there," I said, "and judging from your reports of the meetings held recently, there are also some fine laymen behind you."

"Yes," he replied in his quick way, "I can't say too much in praise of their number and spirit. It's an imposing list."

And then he began to name the notables until the reel became a blur of governors, judges, publishers, insurance men, and the like.

"But what about this Gardner meeting in October? What's the point? Is it symptomatic?" I asked.

"This meeting," Mr. Beard replied, "is one evidence that we were right in believing that when a few men had once heard the record of their achievements at home and abroad they would immediately want to share the story with others.

"You see," he went on, "at the Worcester dinner, where 432 Congregational men from Worcester County gathered, men from the Athol-Gardner region said to me that it was heartening to be there, but that they could not help thinking of the men back home who could not be accommodated at the dinner. Imagine, Bell, not being able to seat all the men who wanted to attend a missionary meeting! That has actually been the case more than once this winter."

And then Mr. Beard went on to give in substance the conversation with the men from the Athol-Gardner section of the county: how they spoke of being represented at Worcester by only 20 when they could have sent 50 or 75 if there had been room; how necessary it was to think of the men back home who wanted to come but couldn't get in; and how it was finally arranged for these Gardner-Athol men at Worcester to work up a similar meeting for their area, they to handle the details and the Laymen's Advisory Committee to provide speakers, if desired, and to help in other ways as need might arise.

In other words, this areal Gardner meeting was practically launched then and there at the central meeting in Worcester, and so one more bit of evidence was in hand, to the effect that the voluntary principle is by no means dead and that volunteers will come forward with increasing purpose to accomplish our common missionary task.

"That which delights us," added Mr. Beard, "is that the men offer to shoulder responsibility for spreading the word. When you note that the Gardner-Athol men are also trying to arrange to have fifteen or twenty churches in that area supplied on the Sunday following October 7 with representatives of the world-wide work, a sort of field day in each church, you see that they are going beyond our efforts at Worcester."

"I begin to see now why you feel the importance of this Gardner-Athol affair," I said, "but are there other instances?"

"Yes," he replied, "an Eastern Connecticut group spoke to me along similar lines at the Willimantic dinner. In another Connecticut city I met about a dozen men after church and told them what was going on, and though none of them had been at the New Haven dinner, they appointed a committee and are working up their own dinner for this fall. Following the Eastern Connecticut meeting at Willimantic, a Project Dinner was arranged by the women in a New London County city church, with an attendance of 165 who paid $1 per plate, where our methods were followed so closely that the promoters would have been liable to arrest if our plan had been copyrighted.

"And, incidentally, it is worth noting that in two states leading women are thinking with a good deal of seriousness of holding luncheons for women, hoping to secure the attendance of those who have not troubled missionary meetings over much."

"You rather surprise me," I commented. "I supposed these dinners had all been worked up by the indefatigable efforts of the Laymen's Advisory Committee itself."

"No," the Secretary replied. "In only two of the six dinners has this been the case. We outlined the plan, prepared the program and the literature, including the posters. But in only two instances did we actually 'work up' the dinner. In New York and in Worcester, Ansel Johnson was 'loaned' by the Commission on Missions for the purpose. He served as executive secretary in these two instances, and very effectively, too—though in each case he was backed by groups of splendid laymen, who met weekly for a month and over.

"But the New Haven dinner at the Lawn Club, after the plan was outlined, was the work of Rev. Allyn K. Chalmers of the Dwight Place Church. That at Willimantic was pushed by the Brotherhood

THE OPEN-AIR LUNCHEON MEETING ON M

A special feature of this meeting was a "follow-up" the next day (Sunday) in nine of the Congregation pulpits of Providence and vicinity, the speakers being Secretaries Cady and Brownlee of the A. M. A.; Secr tary Miles of The Ministerial Boards; Dr. Gideon A. Burgess, State Superintendent of Rhode Island; Dr. John

CONGREGATIONAL MEN'S DINNE

Among the distinguished men present were: His Excellency, Governor Huntley M. Spaulding, who preside Ex-Governor Albert O. Brown of Manchester; Ex-Governor Roland H. Spaulding; Oliver W. Branch, Ju tice of the Supreme Court of New Hampshire; Leslie P. Snow, Justice of the Supreme Court of the Sta of New Hampshire; William H. Sawyer, Chief Justice of the New Hampshire Superior Court; Attorn General Jeremy Waldron of Portsmouth; Mayland Morse of Concord, Assistant Attorney General; Frank Gerrish of Boscawen, member of the Governor's Council; State Senator William B. McInnis of Concord; May Eaton Sargent of Nashua; Mayor Fred N. Marden of Concord; Frank P. Carpenter, "Manchester's First Citizen

Hill, South County, R. I., June 4, 1927

rowne and Rev. Henry H. Riggs of Turkey; Secretaries Gates and Shaver of the C. E. S.; and Secretary Riggs f the Board. The speakers at MacSparran Hill, besides Superintendent Burgess, were Secretary Charles S. Hills of New York, Dr. T. T. Lew of Peking, and Mr. Beard.

r Club, Manchester, N. H., May 3, 1927

rthur H. Hale, President, First National Bank, Manchester; Arthur M. Hurd, President, Amoskeag National ank of Manchester; Dwight Hall of Dover, Collector of Port of Boston; Dr. Charles H. Dolloff, Superin-ndent of New Hampshire State Hospital; Lester F. Thurber of Nashua; E. P. Roberts of Concord, Treasurer f the New Hampshire Savings Bank; H. L. Additon, Manchester, Treasurer of Merchants' National Bank; . Curtis Matthews of Portsmouth, Treasurer of Piscataqua Savings Bank; Dr. Lucius H. Thayer, President of he New Hampshire Congregational Conference; Dr. George H. Reed of Concord. More than 170 were in ttendance.

THE VIEW FROM MACSPARRAN HILL

Mr. Beard speaking; Dr. A. D. Whitmarsh of Providence presiding; Mr. Wells, the host, at his left

AT MR. WELLS' LUNCHEON: HELPING THEMSELVES TO HELP OTHERS

Right foreground: Henry Smith Leiper, getting material for his Department in the "Congregationalist"

of the church under the splendid leadership of Raymond A. Parker, president, Judge George E. Hinman, Kenneth N. Hillhouse, Dixon Van Zandt, and others. The New Hampshire dinner was almost entirely the work of Louis P. Elkins of the First Church, Concord, with whom I met, I think, three times. His own business, I imagine, was a side issue with him for several weeks. Any New Hampshire man will tell you there was never a meeting of Congregational men in the Granite State quite like that. While the Rhode Island group at MacSparran Hill, except for hints here and there, was entirely the work of Mr. Herbert J. Wells of Kingston and his local helpers. He was host personally to the 234 men, and they were luncheon guests.

"Superintendent Frazier of Vermont is planning something similar in his state for a week this fall with himself, Dr. Barton and myself as speakers. I shouldn't be surprised if he reached 1,000 or 1,500 Vermont men that week. So you see that the volunteer principle is still alive; this work is being done by the men themselves."

"What are the purposes you have in mind in these dinners?" I asked.

"They are perfectly patent," he answered. "Our meetings are like those of any other group of stockholders. All Congregational men are stockholders in the most significant corporation in the world—the Church. They have been making investments in its work at home and abroad. They want to know how the business is progressing what the prospects and opportunities are, what the hope is for the continuance of the dividend, what about an extra now and then, and an occasional 'split up.'

"We are," he added, "their informing agents. We have come up from the mines and in from the fields —that is your word, is field—to make our report."

"Do you realize," said our friend, with fervor, "that there is no corporation in existence with the dividend record of the church? 'Souls for our hire' —that is the way the Bible puts it. New men and new nations in Christ Jesus—this is our reward. And this is OUR PURPOSE: *to tell our men how marvelous they have been, and how much more marvelous they are going to be tomorrow as they become increasingly aware of the returns on new investments which await them.*"

After a pause of some length this "laymen's man" proceeded: "There are other aims, of course. There is fellowship. It is so well worth while for Congregational men to get together. We, who haven't done too much of it, find it is well worth while to touch shoulders. The men like to sing. You should have heard those men at Worcester. The climax was reached when the whole 432 sang without notes 'I love to tell the story.' We may not always be very vocal, we Congregational men, but no one could have heard that group sing without being assured that the church motive is wholly the dominant one in the lives of those men.

"We have been anxious to disclose men to one another. In such a fellowship as ours this emphasis on the mass idea is worth while. We all know that

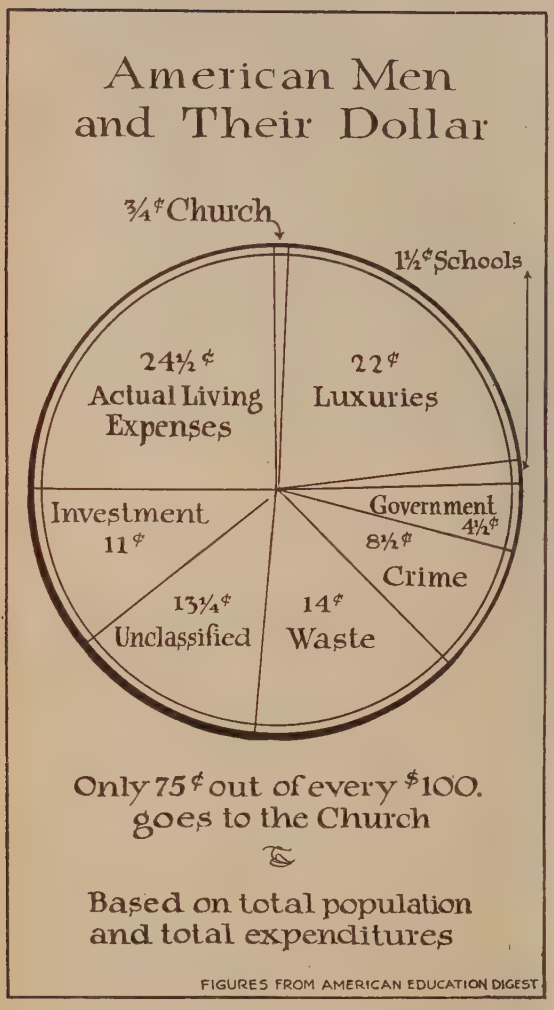
Mr. Herbert J. Wells

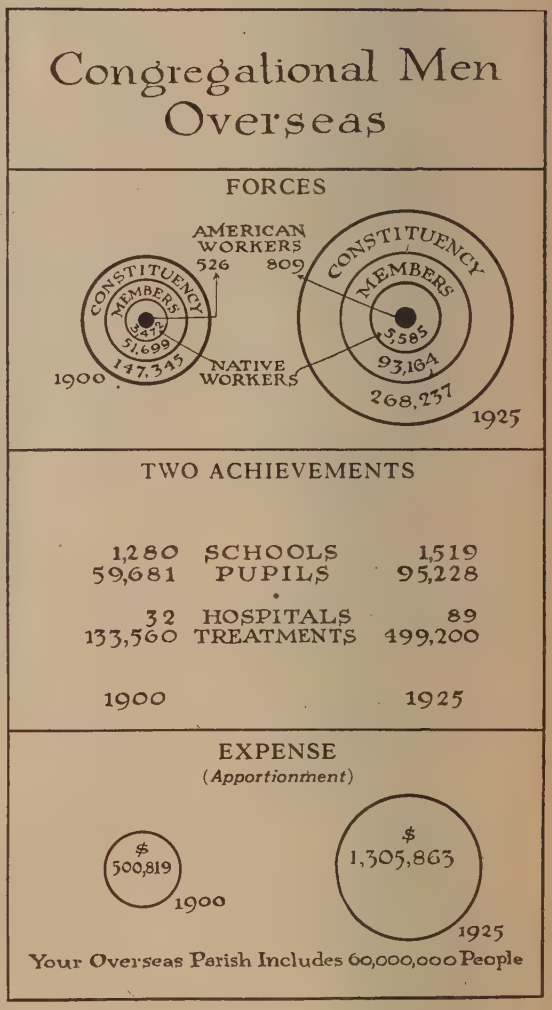
the Episcopalians, Baptists, Methodists, Presbyterians, etc., are mighty. They have told us so. But similar intelligence hasn't seeped through us Congregationalists. When 578 men in the Metropolitan area sit down face to face, there is an immediate sense of *might.* They become aware of the fact that they are capable of doing the thing they suspect they ought to do. Do you realize that 1,800 Congregational men have dined together in these six areas this winter? Multiply that in every important section of America and you can imagine the sense of power in the consciousness of an awakened Congregational laity."

"Tell me one other thing: how did all this start?" I asked.

"It was in the winter of 1924–25," he replied. "Three such dinners were held in New York, Boston, and Chicago, the late Watts O. Pye being the main speaker. Last summer a little group of North Shore Congregational men met a couple of nights on the porch of John T. Albree's home at Swampscott, Mass. As we sat there looking out to sea we were moved to think of the Christian men who work on the sea and land everywhere. Naturally, we fell to wondering if we could tell the story to all our laymen in the language they speak—not slang, but in practical, human terms rather than those of professional terminology. One result was a meeting in the Tabernacle Church, addressed by Mrs. Fred Bridgman of Africa and others. You printed a story of it in the *Missionary Herald* under the title, 'July, Men and Missions.' Dr. Spence and the others said this ought to be carried further, and the North Shore men followed the suggestion. Then last fall Dr. Patton came to me with the suggestion that the Laymen's

CHARTS DISPLAYED AT EACH DINNER





These samples of posters (solar prints) and other material used at the dinners, along with standards with special lighting devices, were provided by Mr. Morris L. Beard of "The Frederick L. Wertz Display Counsel" of New York, who, with Mr. Courtland N. Smith of the "Joseph Richards Company" of New York and Mr. Lowell F. Stoner of "Colgate and Company," gave freely of his services in the interests of the movement.

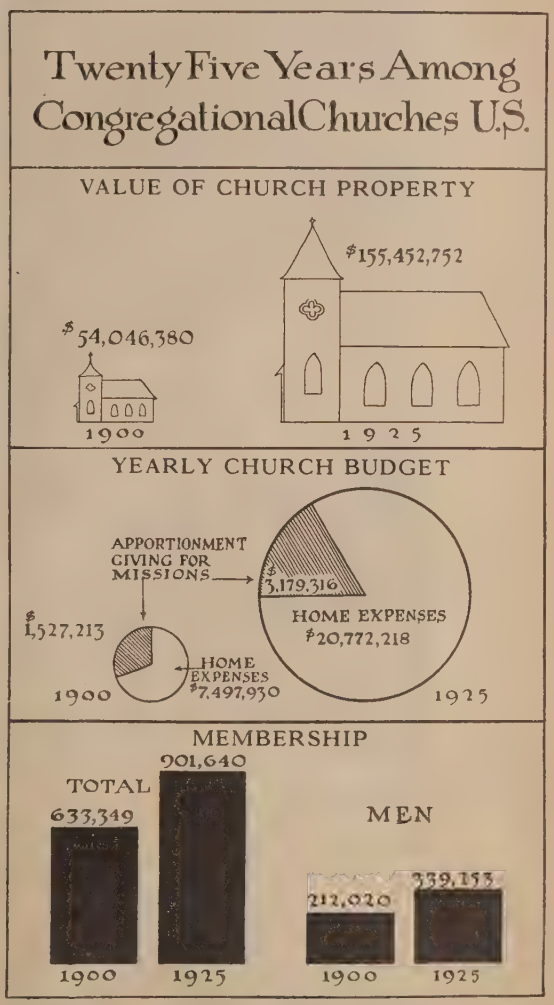
Advisory Committee consider the feasibility of holding dinners in important centers. My Committee agreed and the Commission on Missions made a small appropriation and the movement was launched."

"One thing surprises me," I ventured to remark to Mr. Beard. "I've never known you to talk to anybody for so long a time as this today without mentioning financial considerations. Don't you recall the time you were burlesqued in the *Congregationalist* to the tune 'He starteth with a comment on Abelmeholah but shortly landeth in the Apportionment Plan'? The Laymen's Advisory Committee has as its mission a financial one, has it not? I read in *Congregational Corporations*, that folder you recently issued for those who draw up wills, that your Committee has been *'created for the purpose of supplying donors, lawyers and trust officers with up-to-date, confidential, impartial information concerning the financial standing, needs and opportunities of the Congregational Corporations'* listed in that pamphlet. That sounds quite financial."

"Yes," he replied, "our mission is very definitely a financial one. The Laymen's Advisory Committee is composed of men and women who are acquainted with the methods of the financial world. We were called into existence by the Commission on Missions (which is the Congregational churches in a representative capacity) to help serious-minded Congregational men and women who are wanting, or would want if they really knew or understood themselves, to lend themselves to some of the really outstanding enterprises of the day in the local church, the state conferences, and the world outside. We are very much encouraged by the comment of prominent attorneys and bank officials as to the value of *Congregational Corporations*. The pamphlet is also consulted by men and women for information concerning methods and objects of benevolence.

"As to whether these dinners are promoted with the financial ends in mind," he continued, "that depends on your use of words. If you mean, 'has there been solicitation of funds?' I report, 'no, there has not been any.' In each case but one, the invitation expressly stated 'there will be no solicitation of funds, nor will this dinner be used as the basis of a campaign among the churches.' We have adhered to our promise absolutely. But if you conclude, therefore, there has been no 'appeal' in these meetings, you are mistaken. Do you think the dramatic, far-reaching work, which can never be undertaken unless financed, can be forcefully presented without its making an appeal? Don't you suppose the layman understands this and says to himself 'at the next canvass I'll subscribe to the world-wide work it it's like this.' Or 'I'll add a codicil to my will,' or 'I'll invest a really significant sum in this, that, or the other.' You can't show a man first-class returns on investments he has already made without creating the desire to invest more.

"Our men aren't blind," asserted this observer of years' standing. "We must trust them. They are thinking. They will welcome suggestions. Sometimes we must suggest. Let us not be timid. On the other hand, it is a foolish policy to expect a harvest if we dig up the potatoes on Tuesday morning which we planted on Monday night. We shall only spoil the seed. The crop is not due until fall. The waiting may not be agreeable, but it is necessary."



"But to get back once more to Gardner," I ventured to interpolate. "Perhaps I am more interested in that than the facts warrant, but to me it represents a promising phase of the movement. Will you stage the same program as in the larger centers?"

"Essentially," Mr. Beard replied, "we shall vary it only slightly. Dr. Leavitt will be the first speaker. His theme will relate to 'the place and importance of the program of the local church.' I shall speak next on 'the work which we are doing in the United States,' and Dr. Potter on 'Work Overseas,' illustrating from India. The three phases of the activity of the church are always emphasized in our programs. The days of the water-tight compartment idea are gone, and gone forever. If the church is a valuable institution for Gardner, it has value for Timbuctoo;

THE WORCESTER DINNER, HOTEL BANCROFT, MAY 12, 1927

There were 432 present, representing most of the churches in Worcester County. The Dinner Committee were Ansel Johnson of New York; Donald Campbell, Frank Ludden, and Linwood Erskine of Worcester; Frank Wilson of Athol; and Douglas Esten of Spencer. Mr. Phillips, with Dr. Potter and Mr. Beard, did the speaking.

and if it has no value for Timbuctoo, it is useless for Gardner. The program of the church is *one*. You not only mutilate it, you wreck it when you attempt to pick and choose."

"There are certainly possibilities in this movement," I said as our friend rose to go. "It reaches us where we need help most. I sometimes think that the big end of the work for the next ten years will be right along this line of imparting information. At any rate, it is of equal importance with the raising of money for current budgets, the conserving of funds, or the administration of the missions abroad. After all is said and done, it's a spiritual task."

"You're right," he quickly asserted. "It's a *spiritual* job. The night I left for the Rhode Island meeting my four-year-old nephew Stephen climbed up in my lap and urged his 'Uncle Bill' to stay home that night. I had to reply, 'Can't do it, Stevie; I must go to Providence.' Then the boy suddenly asked, 'Is God in Providence?' I, recalling some of the fine things I knew about Providence, said, 'Yes, Stevie, God is in Providence.' A second question followed. 'Uncle Bill, do they have churches and schools in Providence?' I answered, 'Yes, Stevie, they have churches and schools in Providence.' Then came the third question, 'Is it heaven in Providence?' That was a poser. I had no ready answer. And the next day I put it to the men at MacSparran Hill, 'Is it heaven in Providence?' And, Bell, I put it to your readers, 'Is it heaven in your community?'

"That is the real reason for these dinners, Bell: to make it a little more certain that it will be heaven in New York and New Haven and Willimantic, New Hampshire, Worcester County, Rhode Island, in the Gardner Region, and wherever else the movement among the men and women of our churches meets with a purposeful response. Only it cannot be heaven anywhere unless it is heaven everywhere. Remember that!"

THAWING OUT THE CHURCHES

By RAY E. PHILLIPS

No missionary on furlough has been used more than the writer of this article. The man, his message and his movies have opened thousands of minds—and hearts—to this stirring appeal of foreign missions.

As Mr. Phillips starts back to his work in Africa, he gives, at our urgent request, some impressions received during his furlough year. He is not to be held responsible for the title—that is ours—but the story is his own Gospel truth.

IT was a rainy evening in Buffalo in late October. Theater-going crowds were on their way in motor cars to the show-houses in the downtown district. The wet, slippery streets made travel hazardous; the rain on windshields blinded drivers.

Through this dangerous stream of traffic two motors sped—a yellow taxi, pursued by a mud-splashed car with a Western license plate. The taxi snaked its way taxi-wise through traffic, the other keeping close behind. On more than one street corner the taxi rushed across just as the traffic signal showed "red." Unheeding, the second car followed, barely escaping a jam by cars coming in from either side. A bootlegger in the taxi, tracked by police? Or, detectives pursuing escaped convicts?

The chase led through the business district and out among the residences. Here the taxi hesitated, as if uncertain which direction to take. The other also hesitated; watchful. Then the taxi made for a tall, dark building whose basement showed lights —a church! The driver of the second car jumped out and ran to the first: "Thanks for bringing us here so quickly; we would never have made our way alone. What's my bill?" Paying the taxi driver, he assisted a lady to alight from his car, and together they made their way into the lighted basement of the church. A crowd of people were seated around tables. A speaker was just taking his seat. The chairman spoke: "I see Mr. and Mrs. Phillips have just come in. We will hear now from Mr. Phillips as he describes his missionary work in Africa. And later he will show us his movie films. Mr. Phillips."

A thirty-minute talk and an hour's further description of the movies brought to an end what had probably been the most strenuous day of our furlough in America. We had left Akron, Ohio, in the morning, but had lost three hours on the road (vacuum tank trouble). Then rain, eleven o'clock, and 230 miles to go to make this banquet. With a sandwich hastily bought at Erie, we rushed through, around one or two nasty detours, and arrived in Buffalo an hour and a half late for the dinner. Commandeering a taxi driver, we told him to emulate Jehu and speed us to the church across town. That trip through the thick of Buffalo's evening traffic was as exciting as any game we ever played.

As we leave America for Africa we look back on an exceedingly rich year—rich in experiences and associations. We have traveled 20,000 miles by motor, as much by train, and have spoken to 200 groups in twenty states. We have met, all along the line, the finest people in the world, renewed many old acquaintances, and learned much to take back with us. A trip through the South, made possible by the kind-

RAY PHILLIPS

ness of the officials of the Phelps Stokes Fund, gave us an opportunity to see what schools, industries, and interracial committees are doing among the colored folk.

We have met interesting people, and not all of them missionary boosters. A business man in the East said to me: "I have never been interested in foreign missions. They are so unnecessary. I once saw a cartoon which showed an African village, and a decrepit missionary with frock coat calling to the natives to come and hear him preach. 'Well, what then?' they asked. 'Oh,' said the missionary, 'I'll show you how to make money.' 'And what then?' they inquired. 'When you have made money, you can come back and retire.' 'Ha, ha!' laughed the natives, 'we are doing that right now. You have nothing to give to us.' "

"That," said the business man, "has always been my view. We send you missionaries out to teach those people to wear clothes, to build houses like ours, to eat our food—and they don't need any of these things. They are better off without. Why not leave them alone?"

We discussed then what it meant to be a heathen: to live under a perpetual cloud of fear; how life is not living in a blissful state, but is a nightmare, a constant fight to ward off the attacks of the evil spirits who infest nature; a terrible existence in a sinister, dark world, relieved only by the wild dance and the drinking orgy. And then the transformation wrought by the Gospel, which means not so much rebirth, as being born for the first time into life abundant; what it means to be secure, to be counted as *one*, to feel that the Great Spirit thinks of you, loves you, and wants you to be His son!

This talk led on, as have so many, to the discussion as to the black man's ability. "Why, if the native is capable of development, hasn't he developed a high type of civilization of his own?" We discussed the obstacles to such development in Africa: geographical—the wide Sahara, the enervating heat, the jungles through central Africa; diseases—95 per cent of babies full of malaria the first year, yaws, sleeping sickness, etc.; religion—compelling to conformity with tribal codes, stifling all progress. Then we talked of certain individuals who have already risen high: Prof. George Carver, Booker T. Washington, Principal Moton; prominent Bantu, like Professor Jabavu, Dr. Molema.

"Yes," he said, "that may be true, but not all of them are Booker T. Washingtons."

"No," I answered (repeating a remark of Mr. Beard's), "but neither are all of us George Washingtons."

We received a letter from a business man in the Middle West who visited us recently in Johannesburg, asking us to come to his city, and as soon as it was convenient. A prominent manufacturer in his city had just returned from a trip around the world, had addressed the Rotary Club, and scathingly criticized the missionaries. Our friend wanted us to come and speak to this same Rotary Club. We went, spoke, and showed our films. The manufacturer was introduced to us after the meeting. "Do you mean to say that missionaries in India, China, and Japan are doing work like this?" he asked. "I haven't heard of it as I have traveled about." I assured him that the missionaries were doing that kind of thing in all those countries, adapting their message and methods to the needs of the people. I asked if he had met missionaries in the countries visited. "No," he confessed, "but I talked with a good many people in hotels, clubs, and on the boat. Most of them seemed to be down on the missionary. But," he said, "you tell a different story, and your films impress me. I guess I had better not say anything more about the missionary until I know more about the subject."

We have run across some curious misconceptions. "Surely you are not the missionary," exclaimed an elderly lady in the church at Daytona Beach. "I have been expecting a feeble old man. I have been a worker in our missionary society in the North for many years, but I never thought of the missionaries as being young folks." She caught her breath when I told her how many thousands of miles each of our evangelistic workers has to travel each year by motor to supervise his great field. And I repeated the London newspaper correspondent's comment after visiting our mission in South Africa. He wrote his paper: "Missionary work today is no job for graybeards, tired of life. The modern missionary has speed as well as healing in his wings."

Mrs. Phillips and I visited a state which hadn't seen a missionary for many years. In some of the churches visited the conversation, before we arrived, must have run like this: "Missionaries coming! Hhmmmmmmmm! Wonder what they will look like? From Africa? Suppose they'll wear things ages out of date. I'm glad I'm not asked to entertain them.

Well, I imagine some of us ought to go and hear them."

Our introduction to each new situation would have developed into something of a bore if we had not found it amusing. As we motored into a new town where we were to meet the church people, my wife and I often remarked, "How long will it take to thaw out this group?" Then would come the greeting of the pastor, decent and chilly; the scarcely-hidden surprise of his wife and daughters to find us dressed presentably; the church meeting, a short talk with a few Zulu clicks and comic story or two for the children; then the film, with its tale of great need, and of the ways in which the missionaries are trying to meet the need—ways which all could see and appreciate. Then, invariably, we found a different atmosphere. The response from the people was hearty and fine. Pastors and their wives warmed up. They had found us human, associates with them in doing their job in Africa—a job which they had not fully appreciated before, but which now they felt proud to be connected with. After an hour's informal conversation at the church, there was usually another hour of talk at the parsonage before we "turned in."

Some of these talks with ministers and their wives were revealing. Few were as frankly in the dark as one minister's wife, who sat down with her husband, facing us, and said very earnestly, "Now, just what is it all about—this missionary work?" After that kind of beginning, of course, we didn't retire until long after midnight.

Often as I have stood up to speak to a group of people who were not too sympathetic—even slightly glacial; some attending because they felt it their duty or because the pastor asked them—I have thanked God for our film. The motion pictures have placed the situation before people as no amount of speaking could do. In a vivid fashion they have aroused interest in many who had been cool or even critical.

In a private home in New York City we were showing the film to a group of business men and their wives. Before the presentation one gentleman made himself rather disagreeable by asking such questions as these: "By the way, Mr. Phillips, it is true, is it not, that big business men in these foreign countries—the men who know the situation at first hand—have little time for you missionaries? Do they not feel that you are hardly putting on a program deserving of their notice or worth their while to support?" After seeing the pictures this man was keen with interest. "What are the business people doing to support you? Great Scott! they ought to back you to the limit!" He expressed hearty approval when told that many Christian business men are getting under the load with us.

Again, the film has helped to strengthen the faith of those who have, year by year, carried the missionary work of the churches on their hearts. "Why, those pictures have made it all so real to me, and so very much worth while," said a sweet-faced, snowy-haired woman with tears in her eyes. She

CONGREGATIONAL MEN'S DINNER, WILLIMANTIC, CONN., APRIL 25, 1927

From 70 churches 132 men met at the Nathan Hale Hotel. Justice Hinman presided. Addresses by Ray Phillips of South Africa, William S. Beard of New York, Rockwell Harmon Potter of Hartford.

BANTU MEN'S SOCIAL CENTER, JOHANNESBURG

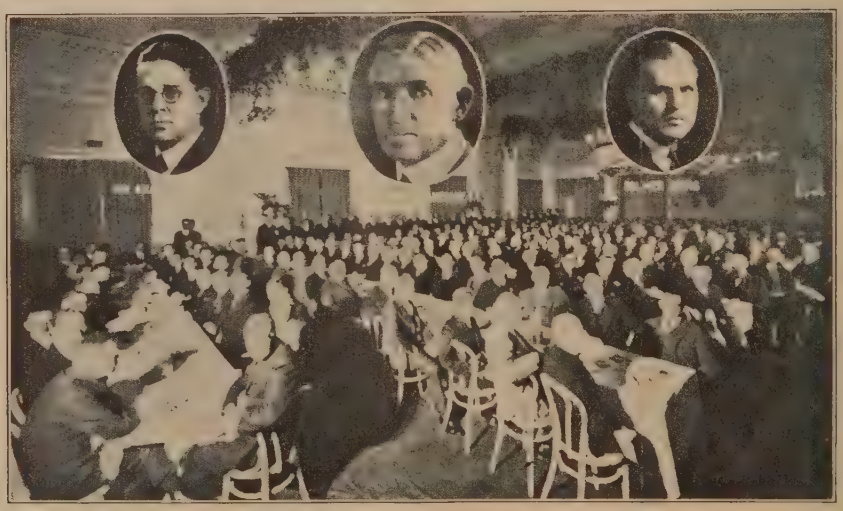
echoed sentiments that have come to us from many sides.

"I would like to have you show those pictures to a client of mine," said a lawyer one evening. "He has just written $10,000 into his will for missionary work in Africa, and I think he ought to see them." Inquiry revealed the fact that this client had been present at another meeting a few evenings before, had seen the pictures, and next day ordered the change made in his will.

We have been impressed by the deepening interest of Congregational men in the missionary enterprise. A hundred men gathered at Salem one evening, some coming from several miles away, and no banquet to pull them for "a missionary meeting"! Said one of their wives to us, "We ladies are afraid the men are going to insist on doing all the missionary work of the churches, and leave nothing for us to do." The series of banquets organized by Mr. Beard has brought out a gratifying response from the men. When they are presented with the facts, the men of our churches enthuse over the proposition. They see that it is big enough and worth while enough for men to support to the utmost.

Lastly, we have made some fine contacts with the young people at several Congregational Young People's Conferences. These gatherings are the finest new development in the church program that we have seen on furlough. We have the names of two hundred of these young folks who want our circular letters from Johannesburg, some assuring us that they are coming out to lend a hand, and all feeling that they want to invest their lives where they will count the most for the Kingdom.

We gladly return to Africa, for our major interests are there. It's "our home." But we go back, after a full, refreshing year of change, to plunge into the South African medley of human strife caused by the clash of heathenism, raw-commercialism, and the Spirit of Christ—all fighting for the hearts of a race. We ask for your prayers; we need more and efficient associates, and a far greater measure of financial support, to make this enterprise, yours and Christ's, prosper as it should.



THE NEW HAVEN DINNER, FEBRUARY 28, 1927

These 270 men set the pace for the dinners that followed. Mr. Phillips spoke here.

HERALD QUESTIONS

Concluded from page 325

11. How many religions will be represented at the preliminary Universal Religious Peace Conference in 1928? 281
12. What Oriental potentate recently gave honors and support to missionaries in his country? 281
13. What is the foreign population of China and how is it divided? 282
14. What percentage of the graduates of Chinese Christian colleges are directly engaged in some form of Christian work? 282
15. How have moving pictures been used educationally in South India? 293
16. What unique event took place at Doshisha University, Japan, at its recent Commencement? 302
17. What church spent ten million dollars on buildings in the Philippines during the last few years? 302
18 What Chinese Christian school principal has been appointed to two important posts in the Nationalist Government? 305

METHODS AND PROGRAMS

THE ADVENTURE OF YOUR CHURCH

For the first time in the history of missionary education the Boards, both home and foreign, have combined on one great theme—*The Adventure of the Church*—dealing primarily with the essentially missionary character of Christianity and its enormous task, both home and foreign. For this a wonderful group of authors was secured, and three excellent books produced. On this theme we, as Congregationalists, can, with immense profit, put considerable time this year. What better theme could we have as we face the new project plans of our denomination? What better theme, as we get acquainted more definitely with the specific parts of our great task at home and abroad? With that as a theme for background study we can find abundant illustration for it and expressions of it in our own denominational work.

"THE ADVENTURE OF THE CHURCH," by Samuel McCrea Cavert, published by the Missionary Education Movement. Price, 60 cents paper; $1.00 cloth.

Dr. Cavert is General Secretary of the Federal Council of Churches of Christ in America, and has been as a fraternal visitor among the missions of India, China, Japan, and the Near East. Through his special study of all religions of these lands, and through his subsequent contact with many of the representatives of the fields at home and abroad, he has familiarized himself in a unique way with many phases of the world-wide Christian movement. In his first three chapters he has dealt in a remarkably attractive way with the study of the missionary character of our religion as seen in the life and teachings of Christ, his background and the religious heritage of the church. He has presented a graphic picture of those early days of the missionary adventure prior to the nineteenth century. He has shown us most effectively those years of expansion at home (Europe), when the church had forgotten its missionary purpose or failed Christ at some great point. To quote:—

"The missionary movement is not something apart, something which either may or may not go along with Christianity. It is warp and woof of the gospel itself. It is not an optional enterprise, which Christians may or may not undertake; it is the normal and direct expression of belief in the purpose of God as revealed in Christ. Not to share in the missionary spirit is unconsciously to make a self-indictment of one's religious experience. To say 'I do not believe in missions' is to say 'I do not deeply believe in God as the universal Father.'

"Looking back over the course of Christian history in Europe, one fact of overwhelming significance looms up: the birth of the modern missionary movement was the direct outcome of a rekindling of the spiritual life. And the obverse of the picture is no less striking: the reaction of the missionary enterprise upon the church at home was a potent factor in deepening its own power. The attempt to claim the world for Christ generated sources of energy without which the church would not have attained to a vision of its true task of permeating every phase of human life with his spirit."

Chapters four and five present in graphic form and with surprising brevity the nineteenth century at home and abroad: what the missionary movement was, what it did, and what it came to be; and suitably enough, the last chapter of the book has laid before us the challenge of the present time, a study of the major missionary problems of the twentieth century, and a call to the taking up truly and enthusiastically of an adventurous task.

"NEW PATHS FOR OLD PURPOSES" presents world challenges to Christianity in our generation, by Margaret E. Burton. Published by the Missionary Education Movement. Price, 60 cents paper; $1.00 cloth.

Miss Burton is Executive Secretary of the Department of Education and Research of the Young Women's Christian Association, and has for many years been a student of the problems of Christian Missions in the Orient and in America. She has visited the Near East and the Far East many times, and served as a member of the China Education Commission sent out by the Foreign Boards in 1921 and 1922. She has for years had opportunities for intimate acquaintance with students visiting the United States, as she has for five years served as Secretary of Foreign Students of the national Y. W. C. A.

In this book, as in her previous works, she has dealt most practically and intelligently with interesting problems of our world. In the words of one of her friends, "She has 'called a spade a spade.'" A glimpse of the questions with which she has dealt will show something of the power of the book: Industrialization of the East, Christian Missions and Modern Industry, Christian Missions and America's Racial Attitudes, Christian Missions and America's International Problems, Foreign Missions and Foreign Policies, the Mexican Problem, the China Problem, the Negro Problem.

A word from her own foreword will perhaps give the epitome of the book most suitably: "The Christian missionary movement is a living thing; one of the most conspicuous and convincing evidences of the vitality of the Christian religion. This book attempts to make clear that the same purposes and motives which have, through the centuries, impelled the followers of Jesus Christ to make disciples of all the nations, constrain us now to face with courage and consecration the great needs of this hour."

This is essentially a young people's book. Youth pays the price in many of the problems of the world. Youth, our present youth, must find the solution for the future. The local church that would face its young people with great opportunities for the future will do well to put before them Miss Burton's book in whatever vivid form it can best be presented. Here is a sample:—

"Under the trees of Princeton University's campus a group of young people stood, a few months ago, shoulder to shoulder, in a great circle."—"Suddenly a candle flamed, lighting up the face of the American student who held it. He handed on the light to his neighbor and a young Chinese face shone out of the darkness. On and on the flame was passed until every candle was alight. Then it was seen that no member of the circle stood next to a member of his own nation. Each had received his light from a fellow-Christian of another race. In the symbol of that shining circle lies the hope of the future—a total church confronting the total need of the world with the irresistible might of varying gifts and powers united in the service of one Lord and Leader."

HOW TO USE THE YEAR'S BEST BOOKS

1. *In the School of Missions.* Many of our churches have already tried this splendid method and have found it most successful. What is it? That question has been asked many times. It is an attempt by the local church to concentrate over a period of weeks on some phase of its world-wide task. Getting together as a family, all ages, from the pastor to the children, have considered the work, doing specific study of some one of the splendid materials available.

For example, one of the best schools of missions is at South Weymouth, Mass. This school is held on Sunday evenings. Promptly at six o'clock the family gathers for a very light cafeteria supper. Following it, the classes begin: adult classes, a young people's class, an intermediate class, and a younger children's class, each with a special teacher, with the best materials available. After a full forty-five-minute class period, they gather together once more for a period of good singing and short ten-minute features by some one of the classes presenting something which they have gained by this experience, with special music by the Sunday school orchestra, and a very brief talk, usually by an outside speaker. This school lasts for six weeks. Others have found it more advisable to meet on a week night, some with a church or cafeteria supper each time, sometimes in place of a mid-week service. Some are held in Lent, some in the fall. For the planning of the program of any of them, the Education Department is more than glad to be of service. For help along these lines attention is called to the pamphlet by Dr. Gates, "The Church Training Institute," free.

2. The books of the year may be used *for existing organizations of the church,* to form the basis of programs. For example, the young people's book will be most acceptable in the Young People's organization of the church, and the splendid "Suggestions to Leaders," prepared by Secretary Leiper of our own denomination, will aid greatly. The "Woman's Book" with its "How to Use" will form an excellent basis for the programs of the Woman's organization. See "note" below.

3. *The Pastor's Lenten Class* has in some churches given him a splendid opportunity for presenting on successive weeks, in review form, some fine book to his people, and no better book could possibly be found for this purpose than "The Adventure of the Church."

4. *The School of Projects* is to be found more and more useful in our denomination. This is like the School of Missions, but concentrates on our own denominational work. This year such a school could well make its theme that of the "Adventure of the Church," following it by concentrated attention for a week or two on its own piece of activity in the foreign field. For this purpose see the "Project in the Local Church," by Ruth Isabel Seabury, which is free.

5. *In the Church School* this same theme will find excellent use, and for it three specific pieces of material are recommended:—

A. For primary children, a full year's course in four sections, entitled "Children at Home in Many Lands." It is being prepared by the Missionary Education Committee, and covers both home and foreign fields in their interest for little children.

B. For the Junior Department, a course entitled "Boys and Girls Around the World." This has specific services of worship and suggested activities to make it interesting for juniors.

C. "The Adventuring Church Around the World." A series of programs for the opening service of worship or supplementary use in the "main school," or in the intermediate-senior department.

For any of the above apply to the Education Department, American Board, or the Congregational Education Society, 14 Beacon Street, Boston, Mass.

6. *In the Children's Work of the Church* an alternative plan has been suggested this year to supplement the Sunday school work, and all denominations together are concentrating upon Japan for children, and on the American Indian in the home field. This will make concrete our consideration of our task at home and abroad, for concrete plans are more useful with boys and girls than anything of a general nature.

For Japan two books are available:—

A. "Our Japanese Friends," a course book by Ruth Isabel Seabury, cloth only, $1.00. These are tried programs, containing project suggestions, activities, worship stories, patterns for handwork.

B. "Kin Chan and the Crab," by Mabel G. Wagner, $1.00, cloth only. This is beautifully adapted to the little children of the church and will do very well for a week-day session of class or department. It contains delightful supplementary material.

Note: "The Story of Missions," for intermediate or high school young people, and "A Straight Way Toward Tomorrow," for women's groups, have already been reviewed in previous issues of this magazine more or less at length. Excellent programs in using either of the above in these specific groups are available. Apply to the American Board.

MAYA

(*Illusion*)

By Emma Wilder Gutterson

(*See page 347*)

Depart from me forever!
Oh, alluring nymph, Illusion,
With rainbow-tinted, glittering wings,
Depart to the purple misty mountain's vales,
Thy native dwelling;
And never dare to come again
Across my path;
Lest, as of yore,
Again I clutch thee to my heart
And find thee naught but passing cloud.
Farewell forever, for see! I turn my back on thee,
And take the outstretched hand of the *maid,*
Immortal truth, who stands beside me in the sun
With steady, waiting eyes;
And behold, as I take her strong hand, so long outstretched to me,
Loathsome Fear loosens his clutches on my heart,
I see him slink away, dragging with haste his reptilian shape to his noisome den,
And behold, I stand up straight and tall, in the sun, beside the immortal maid!
I who have gone stumbling all my life, and bowed like an ape, because of fear.
Oh! Immortal Truth, take me with thee, from these dreary shades,
Where, lo, I have dwelt these many years.
For I will go with thee where thou goest and see only with thine eyes.
Take me with thee on the rough and stony ways of life, ever onward and upwards,
Till we reach those Olympian heights where dwell the gods.
There *thou* wilt breathe thy native air, and,
I,—I go with thee, though I die!

THE WORK SHOP

By Emma Wilder Gutterson

Oh happy weaver in the sun,
Throwing thy shuttle swiftly
Through thy many colored warp
Threaded upon thy earth-bound loom;
Unroll for me, oh fellow worker,
The web thou hast already wrought,
That I may look upon its beauty,
And so take heart again;
For I am weary at my loom
And sore discouraged with my work.

Ah, but whence these threads of black despair
That I behold, as I gaze upon thy fabric already done?
Yes, but ever with them appear the vigorous greens of hopeful courage,
And here are many strands of drab monotony
And dull grays of oft returning care.
But ever with these thou hast woven
The purple mystic threads of pure affection.
And also on many places appear
The flaming scarlet of thy passionate heart's desire.

But woven with them always are the midnight blues
Of patience and the shining silver threads of thought.
I know, my friend, from this that thou hast wrought,
That thou wilt wait patiently and wisely for thy heart's desire.
And here, if my eyes do not deceive,
I behold a tangled, careless piece of weaving,
Badly done with haste, but just beneath it
The colors are all blurred with the tears of true repentance;
And afterwards, thy weaving is more beautiful than all that goes before.
And as I send my eyes o'er all the length and breadth of thy woven web,
The sun glints on thy golden threads of sweet content,
And there are the brilliant blues of trust in all things true and good.

And through it all appear the oft repeated rosy strands of happy laughter;
Ah, thou hast woven better than thou didst know.
I heard thee say anon, thou wouldst be greatly grieved when
Thy life warp was all woven, and thy earth-bound loom was taken by another.
Grieve not, dear heart, for this,
For thou shalt go from here to some celestial workshop
Where the Master Weaver has prepared a place for thee.
And thou shalt weave upon an immortal warp
A fabric so divinely fair, that eye hath not seen,
Nor hath it entered into the heart of man to conceive.
I came to tell thee this,
And to gain courage from gazing long
Upon thy web of life.
Oh, mayhap I will weave better than I know!
My task awaits me, the hour is late,
I must go to my appointed place,
So farewell, beloved, till again we meet,
In the sun beyond thy loom.

MISSION NEWS

ON THE PASSING OF GENERAL WOOD

On August 8, the American Board received the following cable dispatch from the Protestant churches of Manila: *"Please convey our deepest sympathy to wife of Governor-General Wood."* This message was given to the Associated Press, and was also sent with an accompanying letter from the Board to Mrs. Wood.

Catholic and Protestant church officials in the Philippines, as well as political leaders there of all classes and rank, are united these days in expressions of genuine sorrow over the passing of one who has been particularly strong, noble, and untiring in his devotion to the best interests of the Filipino people.

THINGS DOING AT DAVAO

Before he sailed from the Philippines, Rev Julius S. Augur reported on the progress being made in his territory, which extends into the villages back in the hills. He tells of native pastors building and repairing churches; of a new church bell that rings out in a Moro land; of baptisms and church school graduations. At Melilla, at Binaton, and at Pikit work goes on. In Santa Cruz Mr. Carino, the carpenter-evangelist of the mission, has been repairing and re-roofing the bungalow-chapel so that it may be used for services until a new chapel can be built. Land has been given for a chapel in Tugbuk, a small village back in the hills, where the people are enthusiastic about completing their church. Daily Vacation Bible schools, church schools, Y. M. C. A. conferences, and Boy and Girl Scouts—all are mentioned, and in every case Mr. Augur speaks of the fine spirit of the young people. The conditions in all the villages have greatly improved during the past ten years. Second generation pupils are now coming along and a greater interest in their education is being shown. Older graduates are influencing the life of their villages.

THE DAVAO MEDICAL WORK EXPANDS

The work in the hospital at Davao expands rapidly. The hospital quarters have been enlarged by building a new nurses' home and taking the old structure for a ward for the women and children. Dr. Baldomera Esteban, a Filipina woman with six years' special training in the care of mothers and their babies, has been secured. Her work is very much appreciated by the women of the community, and the women's ward is nearly always filled. Juan Olado, who has studied for fifteen years under different mission doctors, has become an expert in spotting with the microscope the telltale evidence of malaria, hookworm, etc.; and Francisco, another Filipino who has been the hospital pharmacist, has become proficient in the art of mixing syrups and salves. Six good nurses, all trained Filipina girls, give skillful nursing care. Yee Pee, the Chinese cook, makes plain food savory for sick people, so much so that "complaints about the chow are few."

RETURNING TO CHINA

On July 21 the Board received the following cablegram, signed by Mr. Chang and Mr. Cross, the Chinese and American secretaries of the North China Council, the governing body of the work of the mission, and by Mr. Grimes, Treasurer:—

"China Council and Mission urge return of men. Single women provided some arrangements can be made for families. Mission does not regard proposed return of mothers children expedient now. Tungchow school for missionaries' children will not be reopened for one year. Miss Alice M. Huggins' return is authorized. Miss Maryette H. Lum urgently wanted at the beginning academic year."

NEW ENGLAND'S LARGEST TRUST COMPANY

CAPITAL	15,000,000
SURPLUS	11,000,000
DEPOSITS OVER	165,000,000

We receive accounts from Corporations, Firms and Individuals and invite inquiries from those who are considering making any change in their banking relations.

OLD COLONY TRUST COMPANY
Boston

Member Federal Reserve System

The Old American Board Compound in Peking is such no longer in name. Here you see the English words, "American Board Mission," being painted off the arch over the gateway.

KOBE CANDIDATES FOR TEACHERS' LICENSES PASS

The report of Kobe College for 1926-27 contains the significant news that last year no candidate for the teacher's license having finished the English Normal Course in the school was rejected by the Department of Education—there were nine applicants and every one received a certificate. In addition to scholastic attainments, the college reports that 35 per cent of the student body was, at the end of the school year, professedly Christian. The number of student baptisms and confirmations was 74. The largest number in any previous year had been 47 in 1916.

THE PLAYGROUND AT ADANA, TURKEY

One of the most unusual bits of coöperation between the Turkish government and missionaries is shown by the turning over by the Adana City Council of a fine piece of land, in the heart of the city, to be used for a playground run by Miss Lillian C. Brauer, a trained social service worker who went out to Turkey in 1920. Miss Brauer has been working under handicaps, with a small plot of ground back of the mission. This new bit of land, which the City Council is giving rent free, will provide sufficient space for an adequate playground. The city officials not only offered the land rent free, but themselves carried the expense of tearing down old buildings, formerly located on it, and of building a low wall around the entire plot. More than 1,500 children flock to this playground for instruction, and out of this number some 1,000 are boys and young men. A very definite need is felt, therefore, for complete and up-to-date playground equipment, and for the services of a fine young man trained to handle athletic activities.

THOUSAND-CHARACTER CONFERENCE

Under the auspices of the National Christian Council a conference was recently held for those interested in religious education and the Thousand-Character System. In reporting this conference, the Cheeloo *Weekly Bulletin* (Shantung University) says: "Rev. Hugh Hubbard of Paotingfu made a large contribution toward its success. His racy report of the excellent work now being done in the Paoting district was much appreciated. At present about 250 classes, with an attendance of almost 6,000, are being held in that district." The preliminary work in these classes is followed by a study of hygiene, history, arithmetic, civics, etc. This work has been greatly assisted by the coöperation of officials and other interested people. . . . Special emphasis was placed upon the need for a weekly paper adapted to the conditions of the village home, having in mind the needs of the Christian community—of the farmer, of the wife and mother, and of the children."

SOME STATISTICS THAT CHEER

From Aruppukottai, South India, comes the report that Bible-women have talked with more than 1,015 women in 35 different villages during the year just passed. Nearly 20,000 Hindus heard the Gospel message at least once; 14 Bibles and 47 New Testaments, 136 Gospel portions and over 5,000 tracts, as well as hymn books and easy Bible stories, were distributed.

EVANGELISTIC WORK AT MT. SILINDA

The schools of Mt. Silinda are being divided into groups and evangelists put among them. While the teachers do fine evangelistic work, they are somewhat restrained by the fact that they needs must spend the major part of their time in the schoolroom with the children. By this new method, somewhat similar to one previously used but much more systematic, the schools will be thoroughly reached. Already during the term of school just passed twenty-one young people became Christians. There are still about fifty that are holding off from taking this vital step, which, in Africa, means so much of sacrifice. "We hope the Christians will go home during the vacation and spread the good news," says Miss Ivy Craig of Mt. Silinda.

THE SCHOOL AT GOGOYO PROSPERS

The school at Gogoyo, South Rhodesia, South Africa, which received Government permission to open after years of endeavor, is going on successfully. Bede Simango is in charge of this school, with Kamba Simango working at his side. There are more than seventy pupils enrolled in the school to date.

CHRIST AND THE MOHAMMEDANS

After watching Mohammedans performing their prayer rites at the famous Masjid Mosque at Delhi, Miss Ella Hoxie of Sholapur, India, was led to wonder how many of the men thus engaged in kneeling, rising, and again prostrating themselves, were keeping their thoughts on God during the process. "About as many as there are in some other religions," she finally decided. And Miss Hoxie tells in addition the story of her talk with an educated young Mohammedan, who said that the Mohammedans who admit that Christ lived and was a great prophet, believe he was not really crucified, but that another's body was placed in the tomb.

MISSIONARY PERSONALIA

Rev. Edward P. Holton has been transferred, by the decision of the annual meeting of the Madura Mission, from Palni to Dindigul, thirty-five miles distant. Here he is still in general charge of the evangelistic work of the North Local Council, cooperating with its four pastors, but his chief care is the boarding school of about 225 children, some of them the school children from Palni. One great anxiety is the keeping of the four old and crowded school buildings in safe and usable condition and the realizing of plans for new ones.

Mrs. E. A. Adams, formerly of the mission to Austria, visited this summer the work she and her husband helped to start fifty-five years ago. Such an opportunity is rare indeed. Though 85 years old, Mrs. Adams showed the deepest interest in the progress made in Czechoslovakia.

Miss Dorothy Demetracopoulos, formerly of the Junior College, Athens, and daughter of the Greek Evangelical pastor in Constantinople, has won a fellowship at Vassar which entitles her to a year's study at the University of California.

Miss Alice Adams of Okayama is busy with plans for enlarging the medical building of the Social Settlement and hopes to secure the help of Mr. Wolfe, hitherto of the North China Mission, when he takes up work in Matsuyama. She hopes to put up a new building in place of the various old ones in the Settlement which are so unfit for work and in need of repairs. She writes of a Communion Service at the Settlement, where four were baptized. Two of them, as children, had been in the Sunday school. They said that the teaching they received then stayed in their minds and grew until, when they came to think what religion they would choose, Christianity and its teachings took first place. "Of the other two, one was our nurse and the other the cook at the Infirmary. At the Easter Communion our office girl united with one of the churches in the city, so now, as we meet for morning prayers, all are Christians."

Rev. Ira D. Pierce, formerly for a brief period at Harpoot, has charge of a Home for Armenian Boys in Georgetown, Ontario. He is Secretary of the Canadian Armenian Relief Committee, 99 Dundas Street East, Toronto, Ontario.

A farewell meeting was held for MR. AND MRS. MCCANCE as they left Satara for America. At a meeting of the Young Men's Club, when they were presented with fragrant garlands and affectionate speeches made, a young Hindu of the shoemakers' caste asked leave to present garlands on behalf of the shoemakers. And this was his wistful speech: "Your group is far ahead of ours. You Christians outdistance us both economically and intellectually. In both respects you are much beyond us. But more than this, your hearts are clean. We look longingly at you and wish that we, too, were well educated, living in more respectable homes, but most of all we wish that our hearts were clean!" And Mr. McCance answered, "And when will you and your fellows come to follow the Guru Jesus Christ, who can give you clean hearts?" The man sadly shook his head and said, "When we break our fetters, sahib."

MR. LUTHER FOWLE, just back from Constantinople with fresh news of the trend of affairs in Turkey, reports that a splendid spirit of cooperation seems to be developing. Most of the difficulties, if not all, have had to do with technical problems, involving taxes, etc., which are those met under any government to a certain extent.

A FAREWELL TO MR. AND MRS. MCCANCE

This was last February, at Rahimatpur, Satara District, in the Marathi Mission, India

On May 18 the degree of Doctor of Philosophy was conferred by the Hartford Seminary Foundation upon REV. WILBUR STONE DEMING of the Marathi Mission, for work done under the faculty of the Kennedy School of Missions. The subject of Dr. Deming's dissertation was the "Life and Teaching of Ram Das."

REV. AND MRS. PHINEAS B. KENNEDY, who are known to many of our readers, are self-supporting missionaries in Albania, conducting a

Public Utility Bonds

		Rate	Maturity	Yielding About
$50,000	American Tel. & Tel. Co., Collateral Trust	5%	1946	4.56%
50,000	Bell Tel. Co. of Penna., First & Ref. Mtge.	5	1960	4.63
25,000	New York Gas & Elec. Light, Heat & Power Co. Purchase Money Mortgage Gold	4	1949	4.38
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day and boarding school, as well as evangelistic work, at Kortcha, which is over the line from Greece. To our mind, they are doing an heroic work at great personal sacrifice, and the least that we can do in behalf of these former missionaries of the Board, in a field that used to be counted among the responsibilities of the Board, is to speak a good word for them from time to time in these columns. Any person disposed to help them in the work of Christian education in the little Republic of Albania may send his offering to Albanian Mission Fund, care of the Guarantee Trust Company, 140 Broadway, New York City.

The majority of Albania's population is Moslem. At present there is no Mission Board at work in that land. The present opportunity is a great one. Among other things, Mr. and Mrs. Kennedy need two or three co-workers and money to support the same. The present building must be paid for and an adjoining property purchased.

DR. LORRIN SHEPARD is to be loaned by the Turkey Mission for one year to the American Hospital at Constantinople. This institution, which does a large amount of clinical work, serves people of all creeds and nationalities, and has already sent out fifty-four trained nurses. "The development of a Turkish nursing profession is one of the greatest needs of the country," comments Mr. Luther R. Fowle, just back in America for his furlough, "and with the recent freedom which has come to women in Turkey, it is possible for girls of good families to enter such work. Tradition, however, is so strong that these young women find entering such work under American auspices much the easier way."

SAMUEL C. BARTLETT of Japan received the honorary degree of Doctor of Divinity at the recent Commencement exercises of Dartmouth College. He returned to Japan in July, however, just the same modest "Sam."

ISAAC, of Umzumbe, has found his "Rebecca," a girl from one of the best families on the station, a Christian family noted for its enterprise. Both of the young people are determined that their courtship shall be Christian and an example to their people. Only three years ago Isaac was dressed in skin aprons and beadwork, and he, with his young chief (who was his brother) led off in all the heathen dances. This same youth, speaking of "Rebecca" to Mrs. Cowles, said: "Oh, Nkosikazi, I am afraid, so afraid; I am so afraid lest this great new love should take first place in my heart. That must never happen. My love to Jesus must always be first." He still blows his great horn, which he has named "The American Board," on Sunday morning—a rally call to the service. But he is now to go to Johannesburg and have a part in evangelizing that great, wicked city. He must earn money to build his house and has been offered a position there in the packing house of a large firm, with a Christian man in charge. He will earn five pounds a month and have Sunday free for preaching. When told of this he caught his breath and exclaimed: "To think what Jesus has done for me! First He saved me; then He brought me here; and now this! Tell me, Nkosikazi, how can I thank Him?"

Isaac's father and mother have become Christians lately. One day his mother visited Mrs. Cowles and began to tell of God's goodness to her. "And do you know, my husband and I have each chosen a bush in which to pray. They are on opposite sides of our hut and we have chopped a clearing in each, and that is where we go to pray. We pray in our bushes in the morning, and at night, when it is dark, we pray together in our hut." Then she burst out laughing and said, "And our children say they don't have quiet any more, with Father and Mother praying."

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Isaac (right), with his buddy, sounding a rally call to service.

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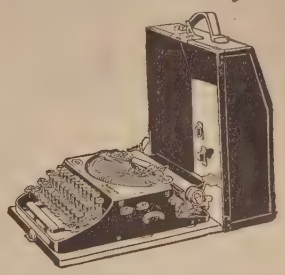

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THE CHRONICLE

Sailings for the Field

July 16. From New York, Rev. and Mrs. John J. Banninga, returning to Madura Mission; and Rev. and Mrs. Wilbur S. Deming and family, returning to Marathi Mission, South India.

July 19. From San Francisco, Mr. Everett D. Hawkins, Oberlin's representative to Oberlin-in-Shansi, China.

July 21. From Vancouver, Miss Grace H. Reynolds and Miss Grace E. Fulton, *en route* to Kodaikanal School, South India.

July 23. From New York, Miss Lucie Borel, returning to Turkey Mission.

July 29. From Montreal, Rev. and Mrs. Fred F. Goodsell and daughter Caroline, returning to Turkey Mission.

August 4. From New York, Rev. Henry J. Bennett, returning to Japan Mission.

August 6. From New York, Mr. Allen T. Hazen, *en route* to Turkey.

August 7. From Boston, Rev. and Mrs. Ray E. Phillips and family, returning to Zulu Mission, South Africa.

August 9. From New York, Rev. and Mrs. Charles T. Riggs, Rev. and Mrs. William Sage Woolworth, Jr., and daughter, Rev. and Mrs. Paul F. Bobb and son, Miss Lucile Foreman, Miss Sara Corning, Miss Hazel A. Hotson, Miss Myrtle O. Shane, Miss Clara C. Richmond, and Miss Ellen W. Catlin, returning to Turkey Mission, and Miss Harriett A. Hallett and Mr. David J. Julius to join the mission; Mr. and Mrs. Fred F. McKenzie and son, and Mr. J. Raymond Mills, *en route* to International College, Smyrna; and Miss Harriette H. Steele, *en route* to Sofia-American Schools, Bulgaria.

Arrivals from the Field

July 1. In New York, Dr. and Mrs. James B. McCord, of Durban, Natal, South Africa.

July 8. In New York, Rev. and Mrs. R. Finney Markham, of Constantinople, Turkey.

July 16. In New York, Mrs. Frank C. Laubach, of Manila, P. I.

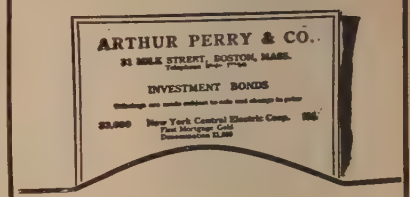
July 25. In Boston, Rev. and Mrs. Harrison A. Maynard and Miss Ruth Crockett, of Smyrna, Turkey; Rev. and Mrs. Merrill N. Isely, of Aintab, Turkey; and Miss Mary I. Ward, of Merzifoun, Turkey.

August 5. In New York, Rev. and Mrs. William C. Cooper, of Philippopolis, Bulgaria.

August 7. In Boston, Rev. Charles M. Warren, of Miyazaki, Japan.

Marriages

July 2. At Los Banos College, Philippine Islands, Mr. Oliver Junian Todd and Dr. Lois Pendleton, of North China.



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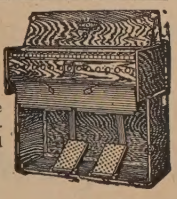

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MRS. EMMA WILDER GUTTERSON

Mrs. Emma Samson (Wilder) Gutterson died in California on May 21, 1927, eight months after her husband, the late Rev. George H. Gutterson.

In 1878 they were appointed missionaries of the Board and assigned to the Madura Mission, India, where they remained in active and effective service at the Melur Station until 1889, when they returned to the United States on furlough. Family reasons prevented their anticipated return to India. The New England District Secretaryship of the American Missionary Association was offered to Mr. Gutterson and was accepted. He continued in this office until 1920, when he resigned on account of advancing years. During all these years he was held in high esteem by the American Missionary Association constituency as an effective presenter of the cause of the American Negro and the American Indian.

The subject of the present sketch, Mrs. Gutterson, was the only daughter of Rev. and Mrs. H. A. Wilder, missionaries of the Board in South Africa, where she was born at the Umtwalumi Station on April 24, 1853. She came to the States in 1868 with her parents, who, on their return to Africa, left her in the Abbot Female Seminary at Andover, Mass., where she soon impressed her teachers as a person of strong character, able and versatile, and a sound, though not brilliant, scholar. Her roommate happened to be Miss Kate Douglas (later Mrs. Wiggin). As soon as she was graduated, she was engaged to teach in Miss DeMunn's school for girls in Providence, R. I. Later she was called back to teach in her alma mater. Among her pupils are several well-known women, Mrs. Otis Cary of Japan and Mrs. Sumner G. Wood being of the number.

It was through her striking personality, broad intellectual outlook, and deep sympathetic nature that she so impressed herself on the people of India, especially on the house servants over whom she exercised constant supervision. Among the Europeans she was recognized at once as a person of strong religious conviction, marked poetic and dramatic gifts, and an effective public speaker. One of the most attractive things in her career was the successful raising of her family of ten children—two boys and eight girls—all of whom have become marked men and women in their respective spheres.

Mrs. Gutterson is survived by her children and her only brother, the Rev. George A. Wilder, D.D., for forty-five years missionary of the Board in South Africa.

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ARTHUR CARLTON RYAN

Rev. Arthur Carlton Ryan, one of the two general secretaries of the American Bible Society and formerly a missionary of the American Board in Turkey, died suddenly, on June 22, of pneumonia at his home, 40 Ferncliff Road, Scarsdale, N. Y. He was in his 48th year, and leaves a widow, Edith Hoover Ryan, and two children, Blanche and Alden Ryan.

A native of Grand View, Iowa, Mr. Ryan graduated from Grinnell College in 1909, afterward preparing at Oberlin for the ministry, which he entered in 1911. The following October he was in Turkey, beginning his work as a missionary and aiding in Near East relief. He performed valuable humanitarian services during the war between Turkey and Italy, and in the Balkan wars. He was an agent of the American Red Cross in 1913-14 in its efforts for the rehabilitation of Thrace, and his energy and executive ability led to his appointment in 1914 as Secretary of the Constantinople Chapter of the Red Cross. He continued in this position until the end of the Dardanelles campaign in 1916.

Returning to this country, he threw himself, with characteristic enthusiasm, into the cause of Near East relief, raising money for it as a worker for the American Board. After the armistice he returned to Constantinople, this time as Secretary of the Levant Agency of the American Bible Society, the oldest of its agencies.

From then until his recall to New York to become General Secretary, Mr. Ryan traveled all over Europe in fulfilling his duties. For the last two years he delivered lectures throughout the United States. Officials of the American Bible Society described his death as "a very great loss." The American Board also mourns his going, and extends its sympathy to its sister Society and to the family of this earnest, efficient Christian missionary.

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